ISAVASYA UPANISHAD

ஈசனின் உறைவிடம்.

உபநிடதம்.



With translation of the Slokas in Tamil and compilation of English commentaries

CONTENTS

PREFACE

Adi Sankaracharya in his “Subramanya Bhujangam”, after invocation to Lord Ganesh, starts the Sthothra with a profound statement:

न जानामि शब्दं न जानामि चार्थं

न जानामि पद्यं न जानामि गद्यम् ।

चिदेका षडास्या हृदि द्योतते मे

मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥२॥

Translated in Tamil, this means that

சொல் அறியேன் உட்பொருள் அறியேன்

கவி அறியேன் உரைநடையறியேன் – என்

உள்ளமுறை இதயத்தில் ஆறுமுகம் கண்டேனாதலால்

சொற்பல உதிர்த்திட்டேன் வாய்வழியாய்

He says “I know neither words, nor their meanings. I know neither poetry nor prose but within my heart I see the Conscious Effulgence of the Lord’s six faces which is making these various words forth through my mouth”.

If Sri Sankara Bhagavatpada himself has to say like that, who am I, a mundane human (“jada jana”) to even think of studying the Upanishad. But strange is the nature of “Maya”. Realizing that I am getting old and blogging on spirituality, my son presented me with a book titled “The Upanishads” by Sri. Eknath Easwaran. The introduction and Sri. Easwaran’s English translation of the Isa Upanishad that followed it, gave me the courage to jump out of the dark room of ignorance where I was comfortable with, into the eternally bright space of spirituality and do the “spacewalk” holding the

lifeline of several commentaries, lectures and explanations available about the Isa Upanishad.

To be honest, nothing written below is mine, except the attempt to focus my understanding and in that process try to express the Sanskrit Slokas in my mother tongue - Tamil; it is only my limited understanding of the vast literature available in public domain. The purpose of documenting my understanding is with the hope that someday someone as ignorant as me, will take baby steps as a novice like me, into this delightful field of spirituality holding this piece of document as the helping hand to hold. If that happens, that will be the biggest gift that I would be automatically passing on (without holding back) to all the people in the public domain whose works I have used extensively. There is no commercial interest whatsoever.

The documents that I have used and quoted extensively are listed in the References at the end of the book.

P. Soundara Rajan

Bangalore – 560003

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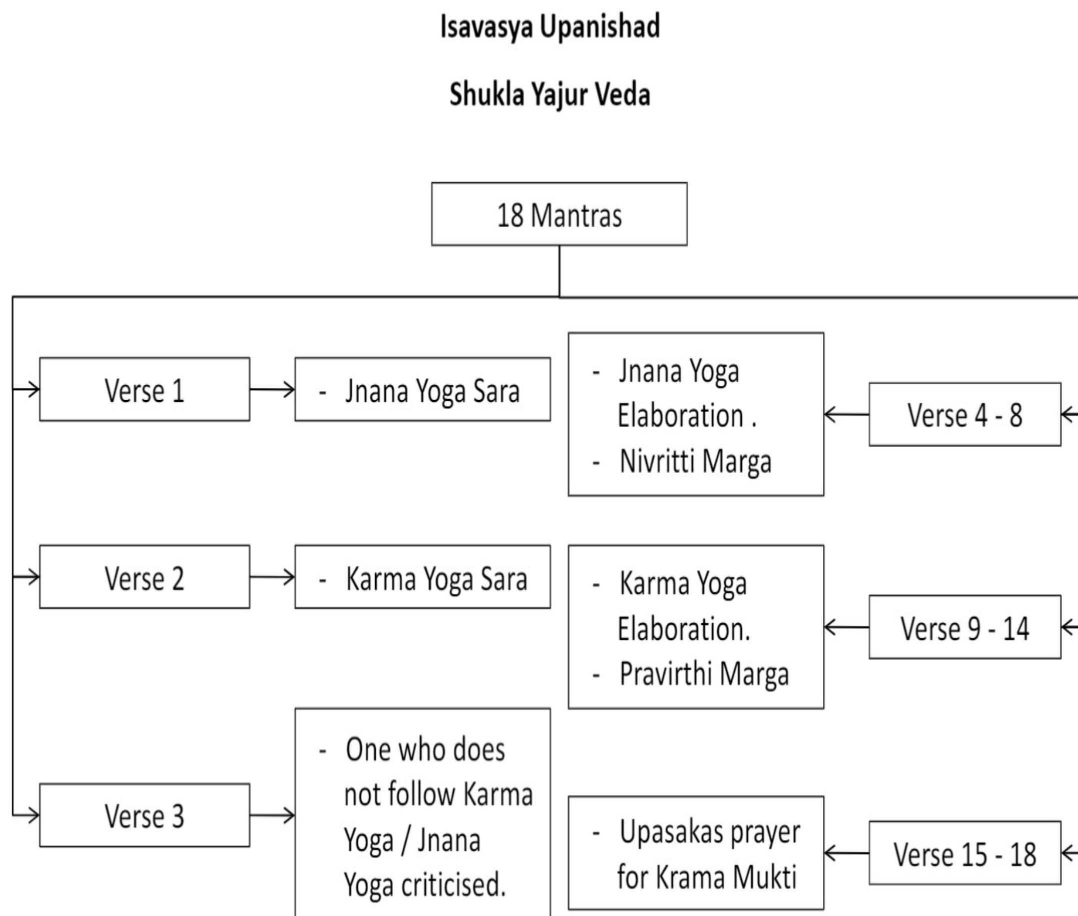
INTRODUCTION.

There are two types of Upaniṣhads viz., the Brahmopaniṣhads and the Mantropaniṣhads. Īśāvāsya Upanishad is a Mantropaniṣhad. We are initiated into the Supreme Truth. THE UPANISHADS, being vehicles of illumination and not of instruction, composed for seekers who had already a general familiarity with the ideas of the Vedic and Vedantic seers and even some personal experience of the truths on which they were founded, dispense in their style with expressed transitions of thought and the development of implied or subordinate notions. The Upanishads, in general, are not just a catalogue of dogmas. Instead, they are records of dialogues or conversations held by the ancient seers about their spiritual experiences, not only the final ones but intermediate experiences also. In that sense we see the evolution of spiritual wisdom step by step and also the presence of differing points of view.

Now it may be asked, if the Upanishads are placed at the end of all Vedas, why this separate division into what are known as Brahmopaniṣad and Mantropaniṣad. All Vedas have four divisions: (1) Samhita, (2) Brahmana (3) Aranyaka and (4) Upanishad. Some Upanishads come within the Samhitas, like this one before us. The Īśāvāsya Upanishad is placed (perhaps) in the 40th chapter, in the Sukla Yajurveda, at the end of the Samhita. The other Upanishads are placed at the end of the Brahmanas. And because this Upanishad is placed in the Samhitas, it is also known as Samhita Upanishad.

But Īśāvāsya Upanishad differs from this general pattern of Upanishads. There is no discussion or conversation here. We are presented with a set of conclusions almost in final form. So, when this short Upanishad is commented upon by the Masters it naturally gives rise to varied interpretations to the thought processes embedded in it. In that sense it is one of the difficult Upanishads – scholarly, profound and fundamental. The fact that this most ancient scripture is studied avidly even today, shows that the truths presented therein are satisfying even to the most modern mind. As Mahatma Gandhi used to say, even if every other scripture of Hinduism vanished and this alone survived, Hinduism will survive!

It is said that the focus of the eighteen Slokas of this Upanishad is as under:



Every verse in the Isha Upanishad reposes on a number of ideas implicit in the text but nowhere set forth explicitly; the reasoning also that supports its conclusions is suggested by the words, not expressly conveyed to the intelligence. The reader, or rather the hearer, was supposed to proceed from light to light, confirming his intuitions and verifying by his experience, not submitting the ideas to the judgment of the logical reason. To the modern mind this method is invalid and inapplicable; it is necessary to present the ideas of the Upanishad in their completeness, underline the suggestions, supply the necessary transitions and bring out the suppressed but always implicit reasoning.

The central idea of the Upanishad, which is a reconciliation and harmony of fundamental opposites, is worked out symmetrically in four successive movements of thought.

FIRST MOVEMENT

In the first, a basis is laid down by the idea of the one and stable Spirit inhabiting and governing a universe of movement and of the forms of movement. (Verse 1, line 1). On this conception the rule of a divine life for man is founded—enjoyment of all by renunciation of all through the exclusion of desire. (Verse 1, line 2). There is then declared the justification of works and of the physical life on the basis of an inalienable freedom of the soul, one with the Lord, amidst all the activity of the multiple movement. (Verse 2). Finally, the result of an ignorant interference with the right manifestation of the One in the multiplicity is declared to be an involution in states of blind obscurity after death. (Verse 3)

SECOND MOVEMENT

In the second movement the ideas of the first verse are resumed and amplified. The one stable Lord and the multiple movement are identified as one Brahman of whom, however, the unity and stability are the higher truth and who contains all as well as inhabits all. (Verses 4, 5) The basis and fulfilment of the rule of life are found in the experience of unity by which man identifies himself with the cosmic and transcendental Self and is identified in the Self, but with an entire freedom from grief and illusion, with all its becomings. (Verses 6, 7)

THIRD MOVEMENT

In the third movement there is a return to the justification of life and works (the subject of verse 2) and an indication of their divine fulfilment. The degrees of the Lord's self-manifestation in the universe of motion and in the becomings of the one Being are set forth and the inner law of all existences declared to be by His conception and determination. (Verse 8) Vidya and Avidya, Becoming and Non-becoming are reconciled by their mutual utility to the progressive self-realisation which proceeds from the state of mortality to the state of Immortality. (Verses 9 – 14)

FOURTH MOVEMENT

The fourth movement returns to the idea of the worlds and under the figures of Surya and Agni the relations of the Supreme Truth and Immortality (Verses 15, 16), the activities of this life (Verse 17), and the state after death (Verse 18) are symbolically indicated.

ஈசனின் உறைவிடம்.

ஓம் முழுமை தான் அது, முழுமை தான் இது .
அம்முழுமையினில் இம்முழுமை தன் உதயம்
அம்முழுமையினில் இம்முழுமை கழியினும் முழுமை
அதுவே இது எனும் அகப் பொருளே பரப்பிரம்மம்.
ஓம் அசஞ்சல அமைதி அமைதி அமைதி

அனைத்து அசைவிலும் அசைவிலா அனைத்திலும் ஈசனே.
அனைத்துக்கும் சொந்தம் அவன் ஒருவனே, ஆதலால்
அவா அறுத்து அகம் துறந்து ஆனந்த நிலை அடைவாய்…. 1

விழைந்திடுவாய் நீ வருடம் சதம் வாழ,
வினைபுரிந்து விதித்திட்ட வழிதனிலே !
பலன்தவிர்த்து பணிபுரியும அவ்வினையால்
பற்றாதே தீவினைகள் மானிடனே உன்மீது….2

அகமுறை இறை உணர்வுதனை அறியாமைத் திரையிட்டழித்து
அசுர குணமெனும் மடமை கொண்டு, கண்ணிருந்தும் குருடராய்
அழிந்திடும் காயம் விடுத்துப் பிறவிப் பிணி பெருவரே மூடரவர்…3

வரையறுத்த மதியினுக்கிவர்ந்த விரைவு - எனினும்
வரையிலா ஆன்மாவிற்கு இல்லை ஏதும் அசைவு !
வரையறுக்கும் ஐம்புலனும் ஈடு இல்லை இதற்கு - எனினும்
நிலையாக நின்று அனைத்தையும் கடந்திடும் இது!
இழையாய் இணைந்தோடிப் பரவும் காற்றென - எதனையும்
துணையாய் காத்திடும் உன் ஆன்மாவை நீ அறிந்திடு !....4

அசைவோடும் அசைவிலாமலும்
நமைக் கடந்தும் நமதருகிலும்
நமதுள்ளும் நீக்கமறவும் நிறை
நம் ஆன்மாவை நாம் அறிவோம்….5

அனைத்தை ஆன்மாவிலும்
ஆன்மாவை அனைத்திலும்
எவனொருவன் காண்பனோ
அவனே மும்மல பயமிலான்…..6

அனைத்தையும் தன் ஆன்மாவாய்
அனைத்திலும் தன் ஆன்மாவை
எவனொருவன் பகுத்து அறிவானோ
அவ்வொருமை காண் அவனுக்கு
மருட்சியும் துயரும் என்ன உள ?…..7

உறையிலா புண்படா தசைநாரிலா வினைகெடா மாசிலா
நிலையாய் நீக்கமற நிறை ஒளிமிகு தூய ஆன்மா
அனத்துமறியும் தொலைநோக்கும் மனம் தணிக்கும்
அண்டம்பேணும் எல்லாம் வல்ல கடவு(உ)ள்ளாம்…..8

புரிந்திடும் கருமமொன்றே மெய்யெனும் அறிவிலார்
குருடரென இருள் அடைவர் – கடுங்
காரிருளை அடைவரன்றோ கருமம் தவிர்த்து
அறிவு ஒன்றே மெய்யெனக் காண்போர்…..9

பணித்திடட கடமை வழி சென்றால் அடைவர் ஓரிடம்
மனமதனை ஞானவழி செலுத்தி சேர்வர் வேரிடம் என
இருவழி அறி மெய்ஞானியர் உரை கேட்டறிவோம் நாம்…..10

கர்ம ஞான வழி இரண்டினை அறிந்துணர்வோர்
கடந்திடுவர் மரணமதனை கர்மவழியில்
அடைந்திடுவர் நிலைபேறு ஞானவழியில்…..11

தனைக் கடந்திருக்கும் பிறப்பிலா இயற்கையின் காரண
வரையறை அறியாமல், தானும் பரமனும் வேறென, தானே
நுகர்வோனென கருதும் “காரணப் பரமன்” எனும் மக்கள்
குருடராய் கண்ணிருந்தும் இருள்சூழ் மடமை நுழைவர்
தன்னுள்ளுறை பிறப்பிலா உணர்வே மூலமுமென, நுகர்வனும்
தானே என உலகை நுகர்பொருளாய் முன்நிறுத்தி அப்பொருளை
தானே நுகர்ந்து இன்புறும் “காரியப் பரமன்” எனும் மக்கள்
கடும் காரிருள் நிறை மடமை அடைவர் குருடரென….12

காரியப் பரமர் அட்டமா சித்தி அடைவர்
காரணப் பரமர் இயல்பதனை ஈர்த்திடுவர் - என
இருவழி அறி மெய்ஞானியர் உரை கேட்டறிவோம் நாம்….13

காரிய காரண வழி இரண்டினை அறிந்துணர்வோர்
கடந்திடுவர் மரணமதனை காரிய வழியில்
அடைந்திடுவர் நிலைபேறு காரண வழியில்……14

மெய்யதனின் வாய் மறைக்கும் பொன்நிறை கலமதனை
உய்ஊட்டாம் பகலவனே விலக்கிடுவாய் யான் மெய் காண….15

(அல்லது)

பொய்யெனும் காயமாம் விந்துசூல் நிறைமிடா
மெய்யெனும் ஆன்மாவின் முகம் மறைக்கும்
கூறாக்கு அத்திரைமறைதனை, காண யான்
நீக்கமற நிறை அப்பரமனை, ஆற்பதமாய் ஆதவனே!....15

பரிதியே ஏகாந்தப்பயணியே உலகுய்வோனே பிரஜாபதி குமரனே
திகழ்மிகு உன் ஒளிக்கதிர்கற்றை பரப்பிடு எழில்மிகு வடிவம் காண
பரம்பொருள் விழைகின்றேன் ! உன்னுள் ஒளிர்கற்றையும் யானே !....16

உயிர்மூச்சு காற்றோடு காற்றாய் கலக்கட்டும்
உடல் வேள்வியென அழலுக்கு அளித்திடட்டும்
நினைவு கொள் மனமே யான் புரிந்த அனைத்து
வினையும் நினைவு கொள் நினைவு கொள் மனமே – ஓம்….17

அழல் தெய்வமே ! புரிவினை யாவுமறிந்திட்டு - யாம்
நல்வினைப் பயனை துய்த்திட நல்வழியே நடத்திடு
உள் உறை தீவினை வஞ்சம்தனை விடுத்திடு
அளித்திட்டேன் பக்தியுடன எம் வணங்குதலை……18

ஓம் அசஞ்சல அமைதி அமைதி அமைதி !

DHYANA SLOKA

Sanskrit Sloka

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Meaning in Tamil:

ஓம் முழுமை தான் அது, முழுமை தான் இது .

அம்முழுமையினில் இம்முழுமை தன் உதயம்

அம்முழுமையினில் இம்முழுமை கழியினும் முழுமை

அதுவே இது எனும் அகப் பொருளே பரப்பிரம்மம்.

ஓம் அசஞ்சல அமைதி அமைதி அமைதி

English Transliteration

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |

Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||

Om Shaantih Shanthi Shaantih ||

Meaning of the Sanskrit Words

ॐ (Om): Om, Symbol of Parabrahman - a word of solemn affirmation and respectful assent, some- times translated by ‘yes, verily, so be it.’” — Monier Williams

पूर्णम् - (Puurnnam)= Full [with Divine Consciousness], complete

अदः (Adah) = That [Outer World]. adaḥ (pers. pron., n. nom. sing.) adas:1 “that.” This is a demonstrative pronoun used for persons or things that are some distance away.

इदम् (Idam) = This [Inner World]

पूर्णात्पूर्णमुदच्यते (Puurnnaat-Purnnam-Udacyate): From Pūrṇa [of Divine Consciousness] comes Pūrṇa [underlying the manifested World]

पूर्णात् (Puurnnaat) = From Fullness

पूर्ण (Puurnna) = Fullness

उदच्यते (Udacyate) = To be thrown out; “to be thrown out, to come forth, to proceed [from].” Here: “comes forth [from].”

पूर्णस्य (Puurnnasya): Of Fullness

पूर्ण (Puurnna) = Full

आदाय (Aadaaya) = Taking; “take, accept, receive from; to seize, take away, carry off, rob, take back, reclaim.” pūrṇam (n. nom. sing.) “the full.”

एव (Eva) = Indeed, Truly, “so, just so, exactly so.”

अवशिष्यते (Avashissyate) = To be left as remanent, will remain

शान्तिः (Shaantih): Peace; śānti: “tranquility, peace, quiet, peace or calmness of mind, absence of passion, averting of pain.”

Understanding the Dhyana Sloka:

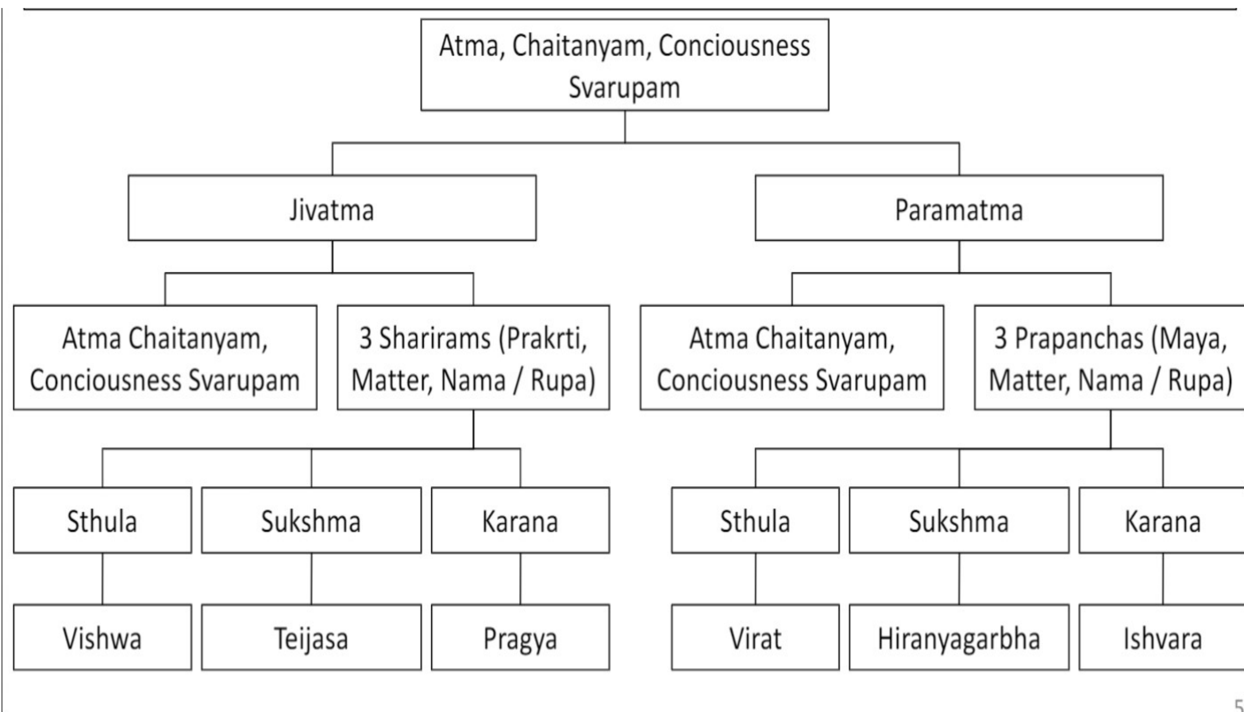
The Sloka literally means “All this is full. All that is full. From fullness, fullness comes. When fullness is taken from fullness, Fullness still remains”. At a macro level this can also be understood as “That (Outer World) is Pūrṇa (Full with Divine Consciousness); This (Inner World) is also Pūrṇa (Full with Divine Consciousness); From Pūrṇa is manifested Pūrṇa (From the Fullness of Divine Consciousness the World is manifested). Taking Pūrṇa from Pūrṇa, Pūrṇa indeed remains (Because Divine Consciousness is Non-Dual and Infinite)”.

This śloka is from the Bṛhadāraṇyaka Upanishad and forms the mangalā-carana mantra for this Īśāvāsya Upanishad. Following is the Commentary from Swami Krishnananda:

> “Pūrṇam” as that to which there is no limit; beyond which there can be nothing. If there is something outside it, it becomes an individualised object. But objects cannot be pūrṇam. The śāstrik meaning of pūrṇam is, that more than which nothing can exist, i.e., it is the infinite. And creation has come from pūrṇam. And this creation too is pūrṇam.
>
> The terms adaḥ and idam have often occurred in Kathopaniṣhad also. Adaḥ means the cause from which the effect comes. Idam means that which is manifest and here it means the world. The objects of the sense organs are spoken of as idam. That which is beyond the sense organs is adaḥ. As the cause is, so is the effect. The effect exists within the cause in an unmanifested form. In the seed, the tree is not seen, but it is in an unmanifested state. In reality, the world is also limitless. Wherever you go, you still will see it extending further. You find that ether, a subtle manifestation of the Supreme is limitless, and wherever you go you cannot find its limit. This is so, because it is a manifestation of that which is infinite. This mantra says that, that which has come from the Infinite is also Infinite from this point of view, even though it is comprehensible to the senses. Really speaking, the world is not outside you, that is to say, outside the senses, but within you. This, the later mantras of the Upanishad are going to tell us. The world appears to exist outside you. And hence it is correct to say, ‘this world is pūrṇam.’

Pūrṇam evāvaśiṣyate—When the effect which is pūrṇam has been removed from the cause which is pūrṇam, what is left over is also pūrṇam. It remains undiminished. That is why Sankaracarya says that īśvara is advitīya, that which has no second. It is not a mathematical calculation where one minus one leaves zero. Īśvara is not a numerical like 1. Īśvara who is infinite is beyond all numericals. This is a bit difficult to comprehend with our minds. We have neither seen the pūrṇam nor can go beyond numericals. We can go on saying crores, a hundred crores, a hundred-thousand-crores and so on, that is all. But He is beyond countable numbers. Hence the word pūrṇam is used to indicate īśvara. There is no place where He is not. This is the essence of this Sloka."

Here is pictorial representation of the Unity in Diversity nature of Pūrṇam,



CHAPTER 1

SLOKA 1

KNOWLEDGE

Sanskrit Sloka

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

Meaning in Tamil:

அனைத்து அசைவிலும் அசைவிலா அனைத்திலும் ஈசனே.

அனைத்துக்கும் சொந்தம் அவன் ஒருவனே, ஆதலால்

அவா அறுத்து அகம் துறந்து ஆனந்த நிலை அடைவாய்

English Transliteration

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam || 1 ||

Meaning of the Sanskrit Words

ईशा - īśā (m. inst. sing. īś): by the ruler, master, lord.

आवस्यम् - āvāsyam (n. nom. sing. āvāsya): inhabited by; full of.

इदम् - idam (n. nom. sing. pron. idam): this.

सर्वम् - sarvam (n. nom. sing. pronominal adj. sarva): whole, entire, all, every.

यत् किम् च - yat kim ca (expression): whatever.

जगत्याम् - jagatyām (f. loc. sing. jagatī; from √gam): in the moving, movable, living.

जगत् - jagat (mn. nom. sing. jagat; from √gam): moving, movable, living; mankind; the world.

तेन -tena (mn. ins. sing. pron. tad): with/by this.

त्यक्तेन - tyaktena (mn. ins. sing. tyakta; past pass. p. √tyaj): with/by the abandoned, surrendered, renounced.

भुञ्जीथा - bhuñjīthāḥ (2nd sing. opt. Ā. √bhuj): you should/might/may enjoy.

मा - mā (ind.): not; do not; no.

गृधः - gṛdhaḥ (2nd sing. injunctive P. √gṛdh): you covet, endeavour to gain.

kasya-svid: कस्यस्विद् - of someone, of anyone. (कस्य - kasya (mn. gen. sing. kim/ka): whose? + स्विद् - svid (ind.): a particle of interrogation; a word that makes the preceding interrogative indefinite)

धनम् - dhanam (n. acc. sing. dhana): prize, booty, wealth, riches, treasure, property.

Understanding the Sloka:

Adi Sankaracharya's Commentary:

"He who rules is (termed) It (ait). Isa (means), 'by the Lord'. The Lord is the Ruler and the real Self of every creature. By such a Lord, identical with oneself, is to be overspread i.e., covered. What should be covered? "idam sarvam" – all this & "yat kincha" – whatsoever. By one's own Self, —the Lord, the supreme Self—which is the sole reality, all these unreal (things), both movable and immovable, have to be covered over, (perceiving) thus—' I am the inner Self of all'. Just as adventitious bad odourin a piece of sandal, arising from moisture, is overcome by true fragrance when the (sandal)piece is rubbed, so indeed, will all the congenital variety of the world, such as being an agent or an enjoyer, superimposed on the Self, disappear at the perception (everywhere) of the (one) really existent Self. Since "jagatyam" is (here used) in an indicatory sense, all kinds of effects differentiated as name, form and action are to be understood as connoted by it. What a person, that is so full of the conception that the Lord is the Self of all, ought to do is to renounce ("tyak tena") the three-fold desire and not (be engaged in) karma. Having thus renounced desires, be not greedy ("ma gridhah") i.e., do not long for wealth of anybody ('kasya svit"). The meaning is— Do not long for the wealth of anybody—i.e., yourself or another. (In this interpretation) "svit" is a mere expletive. Or (we may say as follows)— Be not greedy. Why? - The answer is "kasya svit dhanam" - Whose is wealth? implying a denial. If wealth could belong to anybody it might be sought; (but) everything having disappeared through the discovery of the Lord (everywhere), all this is of the Self, and all this is the Self. Thus, it means— 'Do not seek an unreality. Thus, the purport of the text is that after renouncing the three- fold desire for offspring etc., the knower of Self should save himself by devotion to true knowledge".

Swami Krishnananda:

In his commentary he dwells at length, the different interpretations of each of the word (padas) as per the various philosophies that were prevalent at that time when Adi Sankaracharya lived. For example: The word "īśāvāsyam" and says that many meanings can be given according to whether it is īśā + vāsyam or īśā + āvāsyam; "vāsyam"- fit for īśvara to stay;

“āvāsyam” —that which envelopes the world. Again, īśena + āvāsyam can mean filled with or dwelt in by īśvara like salt in salt-waters.

Similarly, for the word “idam” which means his world, the whole of creation which is manifest before us. All this is covered by, or filled with God. Whatever is seen or unseen, gross or subtle, effect or cause, the sentient or the insentient, everything is covered by īśvara. He exists as the Reality – “sattā”. How does He exist as sattā? In other words, what is the relationship between Jagat & Īśvara? This is a deeper question and we can interpret the phrase as suits our intellectual way of thinking, or our philosophy (Naiyayika, Viśiṣṭāvaita, Advaita, Dvaita etc). essentially, they all convey the only truth that Īśvara exists in everything: yat kim cit—that is everything sentient and insentient, subtle or gross is īśvara. Everything is the body of īśvara and He is connected to the world in the way the soul is connected to the body.

For the padas “Teña tyaktena bhuñjithāḥ”—There are different interpretations for this phrase from different viewpoints. Whatever has been given to you by īśvara, whatever you have received from īśvara, with that be happy and contented. But again, you have only the right of enjoyment, not of ownership. For, everything is īśvara’s and it cannot belong to anyone else. You are therefore only a trustee of God’s wealth. This is the first meaning. The second meaning is this: teña tyaktena bhuñjithāḥ. For the reason that īśvara is everything, enjoy what is God-given through sacrificing everything.

Kasya svid dhanam? For this phrase also there are two meanings: One from the relative and the other from the absolute point of view.

a) What has been given to you, of that you are the owner. What you have earned with the sweat of your brow, that you enjoy. But what is earned by other people’s sweat of the brow, do not even look at that. Do not let your mind go towards that. Therefore, “ma gṛdhaḥ”—do not be greedy. This is from the worldly point of view.
b) Whose is this wealth, this wealth of the Universe? This is from the view of the Absolute. As everything belongs to īśvara, you dare not even look at anything with a desire to possess it. Let your mind desire īśvara. Let your mind go towards īśvara alone. The world belongs to Him; and it is not your property, and so do not run towards the objects of the world. When you

run towards īśvara alone and you possess Him, you can possess the whole world also. Realizing īśvara as such, with this wisdom enjoy īśvara's Bliss. Be happy with what God has given you. This is the second meaning.

Sri. Eknath Easwaran brings out the essence of this sloka as "The Lord is enshrined in the hearts of all. The Lord is the supreme Reality. Rejoice in him through renunciation. Covet nothing. All belongs to the Lord".

- Goal of Spiritual life is Ishvara Jnanam.
- Jnana yoga replaces dvaita darshanam by Ishvara Darsanam.
- This is called Renunciation through pure knowledge.

Ishvara	World
- Karanam - Ekam, Nityam, Satyam. Self of all beings. - Karana Darsanam leads to Moksha.	- Karyam, Nama, Rupa. - No Existence without Ishvara. - Many ornaments but one Gold with different name and form. - One Ishvara with different Names and forms. - Anekam, Anityam Mithya. - Karya Darsanam leads to Samsara.

12

- After Jnanam use ornaments for transaction but through all transactions, remember it is Mithya. Hold to Karana Ishvara - Tena Tyaktena Bhunjeethaa.

Summing up, in the first śloka, three points have been stated:

(1) The metaphysics of the Reality "sattā"; i.e., the relationship of God, world and soul,

(2) jīva and the world, and

(3) the duty of jīva towards the world and īśvara.

CHAPTER 2

SLOKA 2

ACTION

Sanskrit Sloka

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Meaning in Tamil:

விழைந்திடுவாய் நீ வருடம் சதம் வாழ,

வினைபுரிந்து விதித்திட்ட வழிதனிலே !

பலன்தவிர்த்து பணிபுரியும அவ்வினையால்

பற்றாதே தீவினைகள் மானிடனே உன்மீது !

English Transliteration

kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ |
evaṃ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

Meaning of the Sanskrit Words

कुर्वन् - kurvan (pres. act. p. P. √kṛ): doing, acting, performing.

एव - eva (ind.): so, indeed, truly, only, even.

इह - iha (ind.): here.

कर्माणि - karmāṇi (n. acc. pl. karman; from √kṛ): actions.

जिजिविषेत् - jijīviṣet (3rd sing. opt. desiderative √jīv): should/might/may wish to live.

शतम् - śatam (n. acc. sing. śata): a hundred.

समाः - samāḥ (f. acc. pl. samā): years, lit. “the same”.

एवम् - evam (ind.): thus, in this way, in such a manner, such.

त्वयि - tvayi (loc. sing. pron. yuṣmad): in you, on you. na (ind.): not.

अन्यत - anyatha (ind.): otherwise.

इतस् - itas (ind.): hence; in this world; now; therefore.

अस्ति -asti (3rd sing. pres. indic. P. √as): is.

न - na (ind.): not.

कर्म - karma (n. nom. sing. karman; from √kṛ): action.

लिप्यते - lipyate (3rd sing. pass. √lip): was smeared, stained, tainted, defiled; was attached to.

नरे - nare (mn. loc. sing. nara): in/on a man,

Understanding the Sloka

This Sloka means that “Thus working may you live a hundred years. Thus alone, will you work in real freedom”

Adi Sankaracharya:

Kurvanneva means always performing. iha means here and karmani means the duties, rites; jijivishet means one should desire to live, satam means one hundred in samah means years. For thus much is known to be the maximum age of man- Since (this is) a (mere) iteration (of an empirically known fact) what should be taken as enjoined (here) is that, if one should desire to live a hundred years, he should live only performing karma. In this this manner (evam) if you (tvayi) when you live content to be a mere man (nare), from this present course of performing karma (itah), a different course (anyata) does not exist (na asti); in which course evil action does not stain; i.e., you do not get tainted by sin. Wherefore if one should desire for life (one should live) throughout performing karma prescribed by the Sastra.

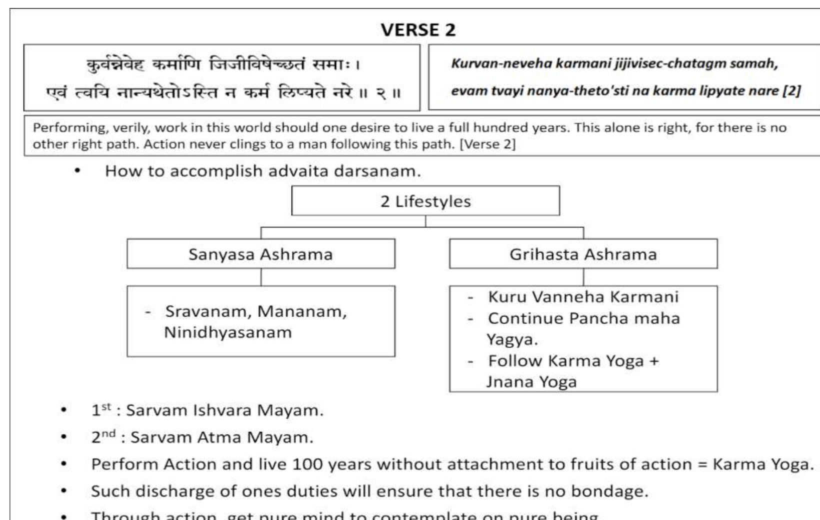
Swami Krishnananda:

In the first Sloka, it is stated that one who knows the Atman should renounce the three-fold desire and save his Atman by being centered in the knowledge of the Atman (Gnananishtha). That is the essence of Gnana Marga. īśvara is everything. Existing everywhere, He is the ultimate Cause for all; “He is also all this effect in the form of the Universe, in every atom of the Universe, sentient or insentient. Understanding this, with the help of this knowledge through tyāga, (sacrifice of the individual personality) be happy, enjoy ānanda without letting greed for others’ wealth enter your mind. With the conviction that īśvara, the parama sattā, the parama puruṣa alone is your wealth, you can enjoy the whole Universe.

Now there is another question arising out of this statement. Man’s individual intellect is but a poor one in comparison to what has to be understood. He is after all human, an individual personality filled with desire, anger, jealousy, etc. How are we to conduct ourselves in life so that we may do all our duties as God’s agent? Once you concede that īśvara is the Supreme Existence you have to offer all duties unto Him as the Supreme Doer. On this statement again arise a number of questions. Life is not easy. It is a very difficult problem. It is not a joke. Jīva’s predominant characteristic is action. The whole life is action, whether it is of the mind, speech or the other limbs of the body. Everything in life is caught in a mesh of action, in these circumstances, placed as we are, how should we do our duty? What is that kind of action?

Is there any particular karma? Is there any particular discipline according to which we should do it? Or can we do it in any way we can? What is action? What is its cause? What is the effect of that cause? What form does the effect take? What is its process? Answers to these questions, we get in the second Sloka".

Karma yoga siddhantā is stated in this second śloka of the Īśāvāsyopaniṣad. This is a law that pertains to all individuals who cannot give up the notion that they are individual person. In the circumstance of your being compelled to live in a body, the mantra says na anyathā asti, evam tvayi, for you no other way exists but this and this alone, what has been given in an aphoristic form in this mantra, has been elaborately explained in the Bhagavadgīta, and what is expounded in the latter in exegesis is given in a condensed form in the former. There is no other way to do your karma but in a selfless and dedicated way. However, fear not, for karma done in this way, na lipyate, will not bind you. Karma can also liberate you even as it can bind you. It is a double-edged sword which can either cut or save you. Karma liberates you when you base all your actions in īśvara. So dedicate them to īśvara. Inasmuch as the determination to live and duty are inseparable, man should live a long, healthy life. The sandhyā-vandana mantras also pray similarly: "May I see for a hundred years; may I hear for a hundred years; may the fire (agni) be with me a hundred years" and so on. Longest life in all health is its prayer. And he who thus wishes to live a hundred years, should do his duty and do it as karma yoga. Consider yourself as just one of the millions in the creation of īśvara and do karma founded on this selfless idea. In this way, save yourself.



CHAPTER 3

SLOKA 3

KNOW THY SELF – PART I

"SELF" SLAYERS & SAMSARA

Sanskrit Sloka

असुर्या नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Meaning in Tamil

அகமுறை இறை உணர்வுதனை அறியாமைத் திரையிட்டழித்து

அசுர குணமெனும் மடமை கொண்டு, கண்ணிருந்தும் குருடராய்

அழிந்திடும் காயம் விடுத்துப் பிறவிப் பிணி பெருவரே மூடரவர்.

English Transliteration

asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Meaning of the Sanskrit Words

असुर्या - asuryā (f. nom. sing. asurya): incorporeal, spiritual, divine; demoniacal, belonging to or relating to the asuras (spirits or demons who are sometimes considered the opponents of the gods).

नाम - nāma (n. acc. sing. nāman): named, called.

ते - te (m. nom. pl. pron. tad): they, those.

लोकाः - lokāḥ (m. nom. pl. loka): worlds. andhena (mn. ins. sing.

अन्ध - andha): with/by blindness.

तमसा - tamasā (mn. ins. sing. tamas): with/by darkness, gloom; with/by ignorance, illusion, error.

अवृताः - vṛtāḥ (m. nom. pl. vṛta; past pass. p. √vṛ): concealed, screened, hidden, enveloped.

तान् - tān (m. acc. pl. pron. tad): them.

ते - te (m. nom. pl. pron. tad): they, those.

प्रेत्य - pretya (ger. √pre): having died; lit. having proceeded, gone on, departed, having come forth/appeared.

अभिगच्छन्ति - abhigacchanti (3rd pl. pres. abhi √gam): (they) go near, approach.

ये के च - ye ke ca (expression): any person whatsoever. ye (m. nom. pl. relative pron. yad): who, which, what.

के - ke (m. loc. sing. ka): in who? in what? ca (ind.): and; makes ka indefinite.

आत्महनः - ātma-hanaḥ (m. nom. pl. ātma-han, TP. comp.): self-slayers.
आत्म - ātma (grammar not specified; from √an,√at, or √vā): of the self, in the self, for the self, etc + हनः - hanaḥ (m. nom. pl. han): killers, slayers.

जनः - janāḥ (mf. nom. pl. jana): creatures, men, people.

Understanding the Sloka:

Adi Sankaracharya:

“Malignant are those worlds and enveloped in blinding darkness, into which pass, after death, whatsoever people slay the Self”. Who are these people? How can they slay the eternal Self? Through their failing of ignorance, they veil {i.e., forget) the everpresent Self. The sign of (a belief in) its existence is the consciousness of its un decaying immortal nature. This becomes veiled {i e. forgotten), as if the Self has been slain, and the ordinary ignorant people are termed 'slayers of Self'^. By reason of this sin of slaying the Self, they transmigrate.

Swami Krishnananda:

Elaborating this strange statement of slaying the Self (which is supposed to be eternal), Swami Krishnananda states that “This word “hana” in Sloka 3 means to destroy, kill or demolish. And it refers to those who kill the ātman, i.e., those who commit suicide. What is committing suicide? It means that you yourself, by your own self, destroy the ātman. In the waking consciousness, the ātman is identified with the ‘body; in the dream state the ātman is identified with the mind, and in deep sleep-state, you do not know what is to be identified with what, for there seems to be nothing at all. So, during all the three states we do not understand what this ātman is, nor its nature. To engage oneself in action without realising what this ātman is, or understanding its nature, is to act contrary to its nature. This is referred to as killing the ātman. You make a prisoner of your own self. It is something surprising that you do acts against your own self! Doing actions which are not good for you, which cannot bring you the right fruits, is what is spoken of as killing of the ātman. Not understanding one’s own self and thereby destroying the self by doing irrelevant and wrong actions, in a wrong manner, is suicide. The first mistake you commit is the wrong understanding that the ātman is the body. Next you commit the mistake of saying that objects are outside you. Then you connect yourself with them and say: ‘I am connected

with these objects and I must obtain them', or, 'I must avoid them'. This results in seeking connection with the outside world. Now we land in this mess of wrong knowledge and we are caught up in this mess of wrong knowledge. This mental condition ends in rebirth bringing in its wake, desire, anger, lust, hatred, etc. etc. This state of affairs is designated by this Upanishad as tamas, darkness. And so long as we are unaware of the Self and far from the Absolute, we will remain in darkness, for we are then under the force of the power of the sense organs and the mind forgets the atman. For, to be under the sway of the sense organs is the same as forgetting the ātman. So long as the mind is supported by the sense organs only the objective world alone appears as real. To thus live in a world of wrong identification is to live in the world of objects, or the asūrya loka. To live in the world of objects is the characteristic of samsāra. And this is our present condition. To consider objects as outside us is to bind ourselves to them and we exert ourselves to pull them towards ouerselves. This is samsāra. So, we must understand that we will take birth where no knowledge exists. Tam te pretyābhigacchanti ye ke cātmahano janāḥ. To save one's self from this kind of birth-death cycle, one should purify the mind by methods already indicated, i.e., doing karma as an offering to īśvara, īśvarapraṇidhāna, as sage Patanjali puts it.

CHAPTER 4

SLOKA 4

KNOW THY SELF – PART II

Sanskrit Sloka

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

Meaning in Tamil:

வரையறுத்த மதியினுக்கிவர்ந்த விரைவு - எனினும்

வரையிலா ஆன்மாவிற்கு இல்லை ஏதும் அசைவு !

வரையறுக்கும் ஐம்புலனும் ஈடு இல்லை இதற்கு - எனினும்

நிலையாக நின்று அனைத்தையும் கடந்திடும் இது!

இழையாய் இணைந்தோடிப் பரவும் காற்றென - எதனையும்

துணையாய் காத்திடும் உன் ஆன்மாவை நீ அறிந்திடு !

English Transliteration

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |

taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

Meaning of the Sanskrit Words

अनेजदेकं = अनेजत् + एकम् = anejat (n. nom. sing anejat; the pres. act. p. an √ej): unmoving, immovable. + ekam (n. nom. sing. pronominal adj. eka): one.

मनसो = manasaḥ (n. abl./gen. sing. manas): from the mind, then the mind; of the mind.

जवीयो = javīyaḥ (n. nom. sing. javīyas): quicker.

नैनद्देवा = न + एनत् + देवाः = na (ind.): not. + enat (n. acc. sing. pron. idam): this + devāḥ (m. nom. pl. deva): deities, gods.

आप्नुवन्पूर्वमर्षत् = आप्नुवन् + पूर्वम् + अर्षत् =. āpnuvan (3rd pl. impf. P. √āp): (he/she/it) reached, overtook, meet with; obtained, gained. + pūrvam (ind): in front; former, preceding; first. + arṣat (n. acc. sing. arṣat; pres. act. p. √ṛṣ): flowing, gliding, moving quickly.

तद्धावतोऽन्यानत्येति = तत्+ धावतः + अन्यान् + अत्येति = tat (n. nom./acc. sing. pron. tad): it, that + dhāvataḥ (m. acc. pl. dhāvat; pres. act. p. √dhāv): running, flowing, streaming. + anyān (m. acc. pl. pronominal adj. anya): others + atyeti (3rd sing. pres. indic. P. √atī): (he/she/it) passes by, passes over, passes through, elapses, overflows.

तिष्ठत्तस्मिन्नपो = तिष्ठत् + तस्मिन् + अपः = tiṣṭhat (n. nom sing. tiṣṭhat; pres. act. p. P. √sthā): standing, standing firm, staying, remaining, standing still; being present. + tasmin (n. loc. sing. pron. tad): in that. + apaḥ (n. acc. sing. apas): work, action.

मातरिश्वा = मातरि + श्वन् = mātariśvā (m. nom. sing.; from

mātari-śvan): air, wind; the fire-stick of Agni; an epithet of Vāyu (wind);

दधाति = dadhāti (3rd sing. pres. indic. P. √dhā): (he/she/it) places, puts; holds, possesses.

Understanding the Sloka:

Adi Sankaracharya:

“Anejat” means no shaking; shaking is moving i.e., lapsing from its real state. (The Self is) free from it, i.e., is always of the same form. It is also one in all beings. “Manaso javiyah” means speedier than the mind which is characterised by desire. Wherefore these conflicting statements—that it is at once assuredly motionless and speedier than the mind? This is not wrong, for it can be justified (on the basis of the Self) being conditioned or unconditioned. In its original unconditioned form, it is stated to be unmoving and one. (It is also possible to predicate motion of the Self) because it reflects (the features of) its conditioning mind which is the internal sense charaterised by desire and doubt. Since the mind, though residing here within the body can, in an instant, conceive of the distant “Brahmaloka” and the like, it is ordinarily taken as possessing great speed. When such mind, for instance reaches (in thought) Brahmaloka, with rapidity, the Self appears to have reached there already. Therefore, it is said here 'speedier than the mind'. “Devah” means senses such as the eye—so called because they illuminate “enath”, this entity of the Self. “Na dpnuvan” means did not reach the mind being speedier than they. Since mental operation(always) intervenes, not even the semblance of the Self becomes perceivable by the Senses (And it is beyond the mind itself) because the Self is always in advance (of it) being all-pervading like space. (Now the verse) states that the Self, always free from all features of transmigration, in its own unconditioned form and being altogether changeless, appears to the undiscriminating ignorant, as experiencing all the several modes of life due to limiting adjuncts and also as being many, i.e., one in each body seems to outstrip (atyeti) that (tat) speedily (dhavata) going anyan (the mind the organs of sense etc which are all other than Self). The text itself indicates the sense of “iva” (seems) by “tishthat” which means 'itself remaining immutable and “Tasmin” i.e., in virtue of the existence of the Self which is of the nature of eternal sentiency. Matarisva means who moves (svayati) in the heavens [matari) - the Wind, the active principle in all creatures; on which are dependent all the aggregates of causes and effects and into which they are woven like warp and woof and which is also termed 'the connecting thread' and is the support of the whole universe. Such is matarisva. “Apah” means functions of things, such as flaming and burning of Fire, shining of the Sun, raining of the Cloud

and so on. “Dadhati” means allots; or the word may mean 'directs' agreeably to texts like "Through fear of Him the wind blows (Tait: Upanishad: II, Ver, 1). The idea is that all changes of the nature of cause and effect take place only when the Self, the eternal sentiency and substrate of all, exists. Not weary of repeating, the Veda states once again what has already been said in the previous verse.

Swami Krishnananda:

The mind reaches even the brahmaloka in no time. Such is the speed of the mind. But the speed of the ātman is faster. When the mind reaches brahmaloka, the ātman is already there! What does this mean? It does not move and yet it is faster in speed than even the mind. This can be explained in this way. Very intense activity looks like no activity at all, like the stars though moving with great velocity appear to be stationary in the sky; it is highest dynamism and not the inertness of a stone. This is what is meant by the statement, it moves not. The word devatas in this context also means the indriyas even which cannot beat Him in speed, for, He reaches much earlier than they. Know that the ātman’s speed is greater than that of the mind, it being in fact the pre-supposition of even the thought. This is so because It pervades all. While devas are running to reach their destination, the ātman sitting and without motion or any effort, reaches there, for It is already there.

CHAPTER 5

SLOKA 5

KNOW THY SELF – PART III

Sanskrit Sloka

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

Meaning in Tamil:

அசைவோடும் அசைவிலாமலும்

நமைக் கடந்தும் நமதருகிலும்

நமதுள்ளும் நீக்கமறவும் நிறை

நம் ஆன்மாவை நாம் அறிவோம்

English Transliteration

tadejati tannaijati taddūre tadvantike |

tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ || 5 ||

Meaning of the Sanskrit Words

तदेजति = तत् + एजति = tat (n. nom. sing. pron. tad): it, that. + ejati (3rd sing. pres. indic. P. √ej): moves, trembles, shakes.

तन्नैजति = तत् + न + एजति = tat (n. nom. sing. pron. tad): it, that. + na (ind.): not. + ejati (3rd sing. pres. indic. P. √ej): moves, trembles, shakes.

तद्दूरे = तत् + दूरे = tat (n. nom. sing. pron. tad): it, that. + dūre (n. loc. sing. dūra): in the distance. (ind.) far.

तद्वन्तिके = तत् + उ + अन्तिके = tat (n. nom. sing. pron. tad): it, that. + u (ind.): an expression of emphasis; an expletive. + antike (ind.): nearby.

तदन्तरस्य = तत् + उ + अन्तर् + अस्य = tat (n. nom. sing. pron. tad): it, that. + antar (ind.): within, between, amongst, in. + asya (mn. gen. sing. pron idam): of this.

सर्वस्य = sarvasya (mn. gen. sing. pronominal adj. sarva): of all.

तदु - तत् + उ = tat (n. nom. sing. pron. tad): it, that. + u (ind.): an expression of emphasis; an expletive.

सर्वस्यास्य = सर्व + अस्य = sarvasya (mn. gen. sing. pronominal adj. sarva): of all. + asya (mn. gen. sing. pron. idam): of this.

बाह्य = bāhyatas (ind.): outside, externally.

Understanding the Sloka:

Adi Sankaracharya:

The Self in question ("tad") moves ('ejati') and the same does not move ({na ejati) i.e., in itself. In other words, being in truth motionless, it (only) appears to move. Moreover, it ('tat') is at a distance ("dare") because the ignorant cannot get at it even in a thousand million years. It ('tat') is also near ('antike'), absolutely so, to the wise for it is their very Self. It is not merely far and near; it is (also) inside of all these, the universe consisting of name, form and action (antah sarvasya) i.e. Which Self is in most of all'— (Brih? Upanishad. III, iv, 1). It is outside all this, being pervasive; inside, being supremely subtle like space. (We should also remember) that it is without interstices from the

teaching contained in passages like "wholly solid sentiency …." (Brih. Upanishad IV Verse 13)

Swami Krishnananda:

He is the innermost existence, the wonder of wonders. He acts and is at the same time actionless. He moves and yet moves not. He is inside and outside. All these contradictions are reconciled in God. All that is good and all that is bad, ugly and beautiful, everything looks resplendent in God. In Him there is nothing contradictory and there is no argument or quarrel. Everything is beautiful. Nothing dies; everything is eternal. It is near and It is at the same time far also—tad dūre tadvanike. All contradictory factors, let us repeat, lie in unison in God. It is a synthesis of all thesis and anti-thesis, tad antarasya sarvasya tad u sarvasyāsya bāhyataḥ. It is within and outside and everywhere. From the objects and the senses and the thinking faculty of the mind, it is far off. This is what these expressions mean to say. It is the nearest of all things, because It is the Self of every being. In yoga vāsiṣta sage vāsiṣta explains this point through a story. Agni (Fire God) wished to measure the length and breadth of the Universe of the Creator. Agni went up soaring higher and higher but could not, beyond the region of the Sun. Defeated Agni falls back and gives up the attempt. [It is said that Sanaka and his brothers, the mind-born sons of Brahma, are still walking the Universe in the attempt to measure it.] Therefore, It is far off and yet It is the nearest of all, and It is your best friend. Who is this friend? It is the atman also. Hence it is inside everything in creation, even inside the electron of the atom. But it is beyond even the macrocosm and therefore, outside everything. All this is only exemplification. The purport of all this is that there is nothing else besides It. By separately and severally enumerating such a large number of contradictions, what is sought is to teach the mind the truth about the ātman. The puruṣa sūkta declares the same idea: sa bhūmim viśvato vṛtvaatyatiṣtat daśāngulam—after pervading the whole Universe He extends further still. He is bigger than the biggest, smaller than the smallest, best of the best, speedier than speed, brighter than the brightest. He is also the ātman. Whatever is perceived by the ear, eyes or the mind is only His form. He is the one sattā-īśvara. Therefore, there can be none of the three kinds of differentiation, sajātiya, vijātīya, svagata. i. e., there is no differentiation, as between one man and another, nor any differentiation as in the case of a tree being different from a man, nor yet the differences that exist among the

limbs of man. None of these types of differences exist in Him. Neither internal distinction, nor external variety is permissible in the Supreme Being.

CHAPTER 6

SLOKA 6

KNOW THY SELF – PART IV

Sanskrit Sloka

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

Meaning in Tamil:

அனைத்தை ஆன்மாவிலும்

ஆன்மாவை அனைத்திலும்

எவனொருவன் காண்பனோ

அவனே மும்மல பயமிலான்

English Transliteration

yastu sarvāṇi bhūtānyātmanyevānupaśyati |

sarvabhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

Meaning of the Sanskrit Words

यस्तु = यह् + तु = yaḥ (m. nom. sing. relative pron. yad): who. + tu (ind.): but

सर्वाणि = sarvāṇi (n. nom. pl. pronominal adj. sarva): whole, entire, all, every.

भूतान्यात्मन्येवानुपश्यति = भुतानि + आत्मनि + एव + अनुपश्यति = bhut̄ āni (n. nom. pl. bhūta; past pass. p. √bhu)̄ : beings. + ātmani (m. loc. sing. ātman; from √an, √at, or√vā): in the self + eva (ind.): so, indeed, truly, only, even. + anupaśyati (3rd sing. pres. indic. P. anu √dṛś): (he/she/it) beholds; foresees.

सर्वभूतेषु = सर्व + भूतेषु = sarva-bhut̄ eṣu (mn. pl. loc. sarva-bhūta, KD. comp.): sarva (grammar not specified; pronominal adj.): whole, entire, all, every, everything. + bhut̄ eṣu (mn. pl. loc. bhut̄ a; past pass. p. √bhū): in beings; lit. "in the been/become ones".

चात्मानं = च + आत्मानं = ca (ind.): and. + ātmānam (m. acc. sing ātman; from √an, √at, or √vā): the self.

ततो = tataḥ (m. abl./gen. sing. tat): from him; of him.

न = na (ind.): not.

विजुगुप्सते = vijugupsate (3rd sing. pres. desiderative Ā. Vi √gup): (he/she/it) wishes to shrink away, hide, conceal (itself).

Understanding the Sloka

Those who sees everything in his Atman and his Atman in everything, by that he feels no revulsion i.e. Those who see all creatures in themselves and themselves in all creatures know no fear.

Adi Sankaracharya:

The reference here is to him here, means to him who beholds himself, the same in all beings thus—'Just as I, the cogniser of all notions, the perceiver, one and devoid of all attributes, am the Self of this my body, the aggregate

of causes and effects, so also am I in the same form, the Self of all beings from prakriti down to the immovable. Through such perception, he does not feel repelled. This is an iteration of what is (empirically) known. All aversion is from evil things other than one's own self, and if one recognises (everywhere) only the Self, absolutely pure and continuous, it is clear that (for such a one) there is nothing to excite repulsion. Hence the statement—He has no aversion thence'.

Swami Krishnananda:

Rāga and dveṣa, i.e, likes and aversions exist in everyone. These are due to the mind which remains in and works from within the body, and what is more, does not wish to go outside the body-consciousness. So, man has desire for some things and aversion for some other things. These feelings are subjective and they are not really a part of the objects liked or hated. There is no end to these likes and dislikes. With us there is no question in any way of our satisfying the mind; nor is the mind ever filled with ānanda (Bliss), complete happiness. The mind requires only that which is tentatively needed for the satisfaction of the senses. It does not want the whole world, but only that which is connected with the physical body. If what is not needed for the limited physical existence comes before the mind, it does not want to be with it. But this is not the attitude of the great sages. To them sarvāṇi bhūtāni ātmā eva—everything in creation is only the ātman…… You should understand that everything is the ātman and nothing is outside yourself. This is the highest stage of mental evolution, the stage of highly advanced yogins and mahātmās. It is very difficult to understand things in the light jñāṇa—i.e., pure knowledge, or wisdom at its highest level, but it is easy to understand what knowledge is at the lowest level, and by this latter type of knowledge we consider everything as outside us. There are three levels of understanding by the human mind. One is satya-jñāṇa, true Knowledge, the Knowledge that everything is ātman alone. The second is the understanding that, everything is separate by itself; and here arise desires and aversions. The third is the understanding that you are a member of the society living a life of mutual co-operation. This understanding is higher than the previous second one. True Knowledge is the highest in which one feels: “Everything is myself; I am all that is”.

CHAPTER 7

SLOKA 7

KNOW THY SELF – PART V

Sanskrit Sloka

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

Meaning in Tamil:

அனைத்தையும் தன் ஆன்மாவாய்

அனைத்திலும் தன் ஆன்மாவை

எவனொருவன் பகுத்து அறிவானோ

அவ்வொருமை காண் அவனுக்கு

மருட்சியும் துயரும் என்ன உள

English Transliteration

yasminsarvāṇi bhūtānyātmaivābhūdvijānataḥ |

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ || 7 ||

Meaning of the Sanskrit Words

यस्मिन् - yasmin (mn. loc. sing. relative pron. yad): in whom, in which.

सर्वाणि - sarvāṇi (n. nom. pl. pronominal adj. sarva): whole, entire, all, every, everything.

भुतानि - bhuत̄ āni (n. nom./acc. pl. bhuत̄ a; past pass. p. √bhu)̄: beings.

आत्म - ātmā (m. nom. sing. ātman; from √an, √at, or√vā): the self.

एव - eva (ind.): so, indeed, truly, only, even.

अभूत् - abhūt (3rd sing. aor. P. √bhu)̄: became, was.

विजानतः - vijānataḥ (mn. abl./gen. vijānat; pres. act. p. vi √jñā): from/of understanding, knowing, discerning, discriminating; from/of the knower, the discerner, the sage.

तत्र - tatra (ind.): there; therein.

को - kaḥ (m. nom. sing. interrogative pron. kim): who? which?

मोहः - mohaḥ (m. nom. sing. moha; noun from √muh): loss of consciousness, bewilderment, delusion.

कः - kaḥ (m. nom. sing. interrogative pron. kim): who? which?

शोक - śokaḥ (m. nom. sing. śoka; from √śuc): burning, hot; flame, glow, heat; sorrow, affliction, grief.

एकत्वमनुपश्यतः = एकत्वम् + अनुओअश्यतः = ekatvam (n. acc. sing. eka - tva): oneness. + anupaśyataḥ (mn. abl./gen. sing. anupaśyat; from anu √dṛś): from the seeing (one); of the seeing (one).

Understanding the Sloka:

When to the knower, all beings (Bhutas) become one with his own Atman, what perplexity, what grief, is there when he sees this oneness.

Adi Sankaracharya:

Sorrow and delusion are for one that does not understand the source of desire and activity but not to one that realises the unity of Self, pure and resembling space. The third pada by calling in question and denying the possibility of sorrow and delusion which are the result of nescience, indicates (so far as the knower is concerned) the absolute cessation of worldly existence together with its cause. This other text also expresses the same purport. The word 'Yasmin' means either 'when' or 'in which Atman.' When all the Bhutas have become one with the Atman, owing to the knowledge of the Atman, then or in the case of the Atman, how can there he perplexity or grief? Perplexity and grief, the seed of all desire and Karma, affect the ignorant, hut not him who sees the oneness, pure and like the sky. The negation of perplexity and grief—the effect of ignorance—being shown by the form of a question, the total uprooting of all samsara with its seed has been indicated.

Swami Krishnananda:

The very second you realise that you are in the Absolute, you are liberated. To become the Absolute, you have only to wake up from this dream of feeling that you are different from it. To one who has thus woken up to the knowledge, that he 'himself' is in everything and everything is in 'himself', what delusion and what sorrow can there be! We as the men of the world have fallen into an error and that error has been committed by us, and because of this error we are in great grief. The mistake is that we do not have the correct understanding viz. that life is Truth. We are born in ignorance and being in ignorance all along, we take it for granted that this is our real state, and continue to behave in tune with this state. Our condition is a fallen condition. The primary question now is, where are we to find this Bliss and Freedom, our birth-right? Both the learned and the ordinary consider that what is existing outside is the cause of our happiness and grief. And because of this reason we are incessantly engaged in the efforts to attain happiness and to get rid of grief. Day and night, we are meeting and seeking help from people, and making all such efforts to this end. To us this alone forms life. We wish to connect ourselves with the objects outside us, and connect

ourselves in such a way that we get Bliss and Freedom-our birth-right. Sloka No. 7 says that all these we can get only through the knowledge that all is in the ātman and the ātman is in all. This is what is conveyed in the Bhagavadgita also in the Sloka ananyāś cintayanto māṁ ye janāḥ paryupāsate, teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham: 'To those men who worship me alone thinking of no other, of those ever-united, I secure what is not already possessed by them and preserve what they already possess." When you include the whole creation within you, you are that alak niranjan masth; the independent, non-related Bliss-Supreme. Because, it is the Self within you which is of this nature. You are the Self which has no fear of anything or anyone. You are full of ānanda, Bliss. Then for whom, is fear? For whom, is delusion, grief or sorrow? Not for this alakniranjan. Because, such a man has become one with everything; he is himself everything.

CHAPTER 8

SLOKA 8

KNOW THY SELF – PART VI

Sanskrit Sloka

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धम् अपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Meaning in Tamil

உறையிலா புண்படா தசைநாரிலா வினைகெடா மாசிலா

நிலையாய் நீக்கமற நிறை ஒளிமிகு தூய ஆன்மா

அனைத்துமறியும் தொலைநோக்கும் மனம் தணிக்கு

அண்டம்பேணும் எல்லாம் வல்ல கடவு(உ)ள்ளாம்

English Transliteration

sa paryagācchukramakāyamavraṇamasnāviraṃśuddham apāpaviddham |

kavirmanīṣī paribhūḥ syayambhūryāthātathyato'rthānvyadadhācchāśvatībhyaḥ samābhyaḥ || 8 ||

Meaning of the Sanskrit Words

सः = saḥ (m. nom. sing. pron. tad): he, it. Here it is the “Self”

पर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धम् = पर्यगात् + शुक्रम् + अकायम् + अव्रणम् + अस्नाविरम्+ शुद्धम् = पर्यगात् - paryagāt (3rd sing. impf. P. pari √gā): went round, went through; circumambulated, permeated; entered; came near, approached. + शुक्रम् - śukram (m. acc. sing. śukra; from √śuc): bright, resplendent + अकायम् - अ + कायम् - akāyam (m. acc. sing. a kaya; from a √ci): bodiless (one). + अव्रणम् - अ + व्रणम् - avraṇam (m. acc. sing. a vraṇa): unscarred, unwounded; unblemished, unflawed. + अस्नाविरम् - अ + स्नाविरम् - asnāviram (m. acc. sing. a snāvira; refer to asnāvaka): without sinews, muscles. + सुद्धम् - śuddham (m. acc. sing. śuddha; past pass. p. √śudh): bright; lit. cleaned, cleared, purified.

अपापविद्धम् apāpaviddham (m. acc. sing. apāpaviddha; past pass. p. a papa √vyadh): not-evil- pierced, not-evil-afflicted.

कविर्मनीषी = कविः + मनीषी = कविः - kaviḥ (m. nom. sing. kavi; from √kū): intelligent, knowing, wise, cunning; thinker, intelligent man; sage, seer, prophet +मनीषी - manīṣī (m. nom. sing. manīṣin): thoughtful, intelligent, wise, sage, controller of the mind

परिभूः - paribhūḥ (mf. nom. sing. pari bhū): the surrounding being, the pervading being.

स्ययम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः = स्वयम्भुः + यथातथ्यतस् + अर्थान् + व्यदधात् + शाश्वतीभ्यः = स्वयम्भुः - svayambhuḥ̄ (mf. nom. sing svayam bhū): independent, self-existing, being/arising of its own accord. + याथातथ्यतस् yathātathyatas (ind.): according to facts, from the truth, really,

truly. + अर्थान् - arthān (m. acc. pl. artha): duties, aims, purposes; (according to past deeds) + व्यदधात् - vyadadhāt (3rd sing. impf. P. vi √dhā): allotted, distributed + साश्वतीभ्यः - śāśvatībhyaḥ (f. dat./abl. pl. śāśvatī): for/from eternal, all.

समाभ्यः - samābhyaḥ (f. dat./abl. pl. sama/samā): for/from years, even (ones), same (ones) i.e among the creators going by the name of “time”

Understanding the Sloka:

Adi Shankaracharya:

The aforesaid Self (saH) went around (paryagat) went round; i.e., he is pervading like space; radiant and bright (sukram), without the subtle body, (akayam), cannot be wounded (avranam) and veinless (asnaviram). The last two (epithets) deny the gross body; He is “suddham” i.e without any stains of nescience. This denies the causal body. Apdpaviddham means un-smitten by evil (which term is meant to include both merits and demerits. According to the view of Sankaracharya, it should be remembered, good and evil become reduced to the same level in the eyes of a knower of the Self, for both alike lead to a succession of births, although the one be of a higher kind than the other). What is above everything as well as what is everything are both. Such a Lord, always free, being all-knowing, has allotted duties (arthan) according to past deeds which are instrumental in yielding fruit (in this life) i. e. has appropriately distributed (them).

The first point taught here in Verse 1 is (exclusive) devotion to true knowledge after giving up desires of all kinds. The second point—taught in verse 2 —is that as this devotion to self-knowledge is not possible to the ignorant who seek to live (in the ordinary way) they should devote themselves to karma. The distinctness of the two courses referred to in these verses (belonging to the Suklayajurveda Samhita) is also indicated in the Brhadaranyaka (which forms part of the Suklayajurveda Brahmana). All

karma is for the ignorant actuated by worldly desires. To him the mind is the Self. And ignorance and covetousness characterise the person devoted to karma. Again, as opposed to adherence to karma, exclusive devotion to the Self, in its reality, through renunciation of the three kinds of desire is taught to knowers of the Self in Brah. Upanishad Up. IV, Verse 22.

In verses 3—8, by first showing, disparagement of the ignorant, the real nature of the Self has been explained to such as devote themselves, after renunciation, to Self-realisation; for it is the knowers and not the worldly-minded that are qualified for it (Self-realisation). The samehas been distinctly stated in the Svetasvatara Upanishad (vi, 21).

The following verses are (now) addressed to the worldly-minded who, devoting themselves to karma, desire to live a life of activity. How is it to be known (that they are addressed to such alone) and not to all? The reply is—None but the deluded would associate with karma or with other kinds of knowledge, that knowledge of Self-unity, which arises from the destruction of all difference between end and means as taught to the unworldly in verse 7. In what follows the dispraise of the ignorant is with a view to associate Karma with Vidyd. (Hence, we should understand that) only such (knowledge) is meant here as can, with reason or in accordance with Sastra, be combined with karma. That knowledge is knowledge of deities (upasana or meditation), known as ' divine wealth' which is taught here as co-existent with karma, and not the knowledge of the supreme Self, for a specific result is known to follow (from a knowledge of deities) from the text— " The world of the gods through meditation" (Brh. Upanishad I, Verse, 16). The separate practice of meditation and karma is condemned here with a view to (inculcate their) simultaneous practice and not for altogether deprecating (either); for specific results are known (from the Veda) to follow from each.

Swami Krishnananda:

This mantra enumerates a few of the characteristics of the Self spoken of above, to indicate that Its true nature is really one’’s own nature. Wherever there is creation there the Self is; whatever there is, He is that; pervading everywhere there is no place He has to reach; and no place is there where He is not. There is nothing that He needs to possess and nothing that He needs to achieve. He has no need to go anywhere and has no need of any help. Where He is there is perfection, there everything is present. He is the

seed, the substratum, the cause of all. He is father, mother and grandmother. He is pure, effulgent, indivisible and bodiless. He has no physical body for he has no need for it. He goes everywhere and He is in everything. He is not limited by time and space; for if it were so, He would become perishable and impermanent. It is only as long as there is body that there is happiness and misery. If there is no body the pleasant and the unpleasant never make their appearance. He has neither fear, nor fatigue of any type. Fatigue is weakness. He is prowess itself. He has plentitude and so has no greed. Where He is, there is no end to anything. In the world, only certain things can be in certain places. As He is in everything everywhere, He has them all. He has no flesh, no bone, blood or muscles. This transcendental Being is beyond expression through words: this is all we can say of Him. He is free from the results of good and bad deeds. He neither commits sins, nor does virtuous actions. This is so, because all actions of Consciousness are identical with Itself. His Being itself is His action. Every act of His is a cosmic act and therefore free from sin and virtue. God's law is universality of existence. Man is separate from the effect he creates by his action. God is not so, for Existence-Consciousness-Bliss, or sat-cit-ānanda is is one single factor. Hence, there is no question of sin or virtue in Him. And, when neither cause nor effect exists, where is the question of fruits accruing thereof? None. What else is He? He is Kavih, He is Himself knowledge. God is all-knowing; He is the past, the present and the future. There is no seer other than He. He is omniscient. Also, He is the Master of his mind, manīsī. The Upanishad here places a beautiful idea before us in this Sloka: yāthātathya – creation is in that state of being, or everything is, as it ought to be; everything has been placed and done exactly as it should be; this is how it is, even from when He created this Universe. Everything in creation has come into being exactly in the way it ought to be and exactly in place. He has put everything in its own place, in a faultless manner. There is no ugliness, nothing bad, nothing wrong in this Universe. Therefore, there is no need and no meaning in wanting to effect any change in any manner in this creation. Such a perfection has been for all eternity. The world was never imperfect in the past, nor is it in a bad state in the present, nor will it go wrong in the future. Out of amṛta, the immortal divine elixir something other than it cannot come. How can anything different come out of that which is satcidānanda, Existence-Knowledge-Bliss-Absolute? There is no question of such a thing ever happening. The Universe has come from pūrṇatva, all-fullness, all

completeness: pūrṇamadaḥ, pūrṇamidam. Īśvara is eternally pūrṇam, so will the world be eternally pūrṇam. And also, all duties have been allotted in the manner they should be.

The translation does not do justice to the original. Each word in this verse is a profound commentary on the Ultimate. As every reader of any sahasra-nAma (litany of thousand names of God) knows, all the texts repeatedly emphasize that even the one thousand names do not fully describe God, because His qualities are infinite. So the Upanishads are never tired of their eloquent descriptions of the Self. They declare it with joy; with the ecstasy that overflows from the fullest experience. Here is one such verse. We shall touch upon a few of the words used here.

Prof. V. Krishnamurthy:

The first verb used is 'paryagAt' which is made up of two words 'pari' and 'agAt'. The first one indicates omnipresence and therefore the transcendence of God. The second word indicates the immanence of God because of the pervasiveness implicit in the verb 'agAt'. The next epithet 'shukram' declares the self-effervascence of God; He does not need any external illuminator to illuminate Him, because He is the Light of all lights. The next epithet 'akayam' shows that He has no physical body. The two epithets that follow show He has no subtle body either. Purity implies that He has no causal body even. Thus, He is beyond the physical, the subtle and the causal. Purity also indicates that there is no ignorance there – neither the cosmic one of mAyA nor the individualized one of avidyA. His untaintedness from evil or sin says that He has no doership or enjoyership.

The word 'kavi' which is the next epithet has several connotations. Kavi means 'poet'. He is the 'purANa kavi' – meaning most ancient kavi – as Arjuna praises the Lord in the 11th chapter of the Gita after He gets the cosmic vision of the Lord. Certainly, He is the greatest poet and sculptor, as is evident from the beauties of Nature around us. KashyapaH pashyako bhavati, says the Suurya Namaskaara prashna of the Krishna Yajur veda. So He is the One who sees Reality as real and Unreality as unreal. He is the divine supreme knowledge and has the direct intuitive vision of the basic principles as well as the outward forms in their true perspective. Therefore, He is the Kavi, the Seer. In fact, He is theSeer among the Seers, poet among poets. 'Kavim kavInAm' says the Vedic passage, among other things, in a

starting invocation which precedes every Vedic recitation. Next, He is the manIshhI, the thinker. He is the Mind among minds. He is the Consciousness which expresses itself both in the actual manifestations as well as in the self-existent Brahman. The former is a descent from Perfection and the latter is the fullness of Perfection. The Consciousness works in the process of descent as well as in the reverse process of ascent. One is evolution from the abstract to the concrete and the other is involution from the concrete to the abstract. The Consciousness is the same whether it is evolution or involution. The One Thinker appears to evolve and appears to involute; this cycle of alternate evolution and involution confuses us as to which is evolution and which is involution!

CHAPTER 9

SLOKA 9

KNOWLEDGE & ACTION – PART I

Sanskrit Sloka

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमोय उ विद्यायां रताः ॥ ९ ॥

Meaning in Tamil

புரிந்திடும் கருமமொன்றே மெய்யெனும் அறிவிலார்
குருடரென இருள் அடைவர் – கடுங்
காரிருளை அடைவரன்றோ கருமம் தவிர்த்து
அறிவு ஒன்றே மெய்யெனக் காண்போர்

English Transliteration

andhantamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamoya u vidyāyāṃ ratāḥ || 9 ||

Meaning of the Sanskrit Words

अन्धन्तमः - अन्धम् +तमः - andham (n. acc. sing. andha): blind. + tamaḥ (n. acc. sing. tamas): darkness, gloom.

प्रविशन्ति - praviśanti (3rd pl. pres. indic. pra √viś): enter, reach.

येऽविद्यामुपासते - ये + अविद्याम् +उपासते = ये - ye (m. pl. relative pron. yad): who, which, what, that.+ अविद्याम् - avidyām (f. acc. sing. avidyā; from a √vid -ya): ignorance, unwisdom; lit. “not-coming- from-knowing,” “not-coming-from- perceiving”.+ उपासते - upāsate (3rd pl. pres. indic. Ā. upa √ās): (they) worship; lit. (they) sit near, lie near.

ततः - tataḥ (n. abl. sing. pron. tat): from that; than that.

भूयः - bhuȳ aḥ (n. nom. sing. bhūyas): becoming; becoming in a greater degree, more; abounding in.

इव - iva (ind.): like, in this sense; as if; as it were.

ते - te (m. nom. pl. pron. tad): they, those.

तमः - tamaḥ (n. acc. sing.): darkness, gloom.

ये - ye (m. pl. relative pron. yad): who, which, what, that.

उ - u (ind.): an expression of emphasis; an expletive.

विद्यायाम् - vidyāyām (f. sing. loc. vidyā; from √vid -ya): in learning, scholarship, philosophy; knowledge, wisdom, perception; lit. “in the coming-from-knowing”, “in the coming-from-perceiving”.

रताः ratāḥ (mf. nom. pl. rata): pleased, amused, gratified, delighted.

Understanding the Sloka

They who worship Avidya alone fall into blind darkness; and they who worship Vidya alone fall into even greater darkness. In dark night live those

for whom the world without alone is real; in night darker still, for whom the world within alone is real. The first leads to a life of action, the second to a life of meditation.

Adi Sankaracharya:

Into blinding darkness (andham tamah) pass they who adhere to karma (ye avidyam upasate) and into still greater darkness, as it were, they who delight in meditation to the exclusion of karma (vidyayam ratah). They enter into blind darkness. Who? They who follow Avidya. Avidya is something other than Vidya or knowledge, lienee Karma; for Karma is opposed to knowledge. The drift is that those who are continually performing rituals alone, fall into darkness. And they fall even into greater darkness. Who? Those who having given up Karma are always bent upon acquiring the knowledge through meditation to reach the abode of deities & not the Brahman. Now follows a statement of the distinction between the respective fruits of meditation and karma, as an argument for their simultaneous practice. Otherwise, if of the two thus proximately stated, one only is known to bear fruit and not the other, the relation between them would be (according to rules of interpretation, not one of co-ordination but) only that of subordination.

CHAPTER 10

SLOKA 10

KNOWLEDGE & ACTION - PART II

Sanskrit Sloka

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

Meaning in Tamil:

பணித்திடட கடமை வழி சென்றால் அடைவர் ஓரிடம்

மனமதனை ஞானவழி செலுத்தி சேர்வர் வேரிடம் என

இருவழி அறி மெய்ஞானியர் உரை கேட்டறிவோம் நாம்

English Transliteration

anyadevāhurvidyayā'nyadāhuravidyayā |

iti śuśruma dhīrāṇām ye nastadvicacakṣire || 10 ||

Meaning of the Sanskrit Words

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया = अन्यत् + एव + आहुः + विद्याः + अन्यत् + आहुः + अविद्ययाः = अन्यत् - anyat (n. nom. sing. pronominal adj. anya): other, other, another, different from, opposed. + एव - eva (ind.): so, indeed, truly,

only, even. + आहुः āhuḥ (3rd pl. pf. P. √ah): they said, spoke. + विद्याः - vidyayāḥ (f. abl. sing. vidyā; from √vid -ya): than learning, scholarship, philosophy; knowledge, wisdom, perception; lit. "than the coming-from-knowing", "than the coming-from-perceiving". + अन्यत् - anyat (n. nom. sing. pronominal adj. anya): other, other than, another. + आहुः - āhuḥ (3rd pl. pf. P. √ah): they said, spoke. + अविद्ययाः - avidyayāḥ (f. abl. sing. vidyā; from √vid -ya): than ignorance, unwisdom; lit. "than the not-coming-from-knowing," "than the not-coming-from-perceiving".

इति - iti (ind.): thus; an indication that the previous words were said or thought.

शुश्रुम - śuśruma (1st pl. pf. P. √śru): (we) heard.

धीराणां - dhīrāṇām (mfn. gen. pl. dhīra; prob. from √dhṛ or √dhā): of the wise, skillful, clever; of the steady, constant.

ये - ye (m. pl. relative pron. yad): who, which, what, that.

नस्तद्विचचक्षिरे = नः + तत् + विचचक्शिरे = naḥ (acc./dat./gen. pl. short pron. asmad): (to) us, for us, of us, our. + tat (n. nom. sing. pron. tad): it, that. + vicacakṣire (3rd pl. pf. Ā. vi √cakṣ): appeared, shone; saw distinctly, perceived; made manifest, showed; proclaimed, told.

Understanding the Sloka:

One result is predicated of Vidya and another of Avidya. We have so heard from wise men who taught us both Vidya and Avidya.

Adi Shankaracharya:

'Anyat' means 'something distinct.' They say that by Vidya, some distinct result is produced; according to the Srutis, "by knowledge is Devaloka attained" and "by knowledge they climb up to it." They say that other results are produced by Avidya (Karma) according to the text "by Karma is the abode

of the manes attained.” " The world of manes through karma; the world of gods through meditation". We have heard this stated to us by wise men, i.e., those preceptors who taught us both Knowledge and Karma. The purport is that this is their view as handed down from preceptor to disciple.

CHAPTER 11

SLOKA 11

KNOWLEDGE & ACTION – PART III

Sanskrit Sloka

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

Meaning in Tamil:

கர்ம ஞான வழி இரண்டினை அறிந்துணர்வோர்

கடந்திடுவர் மரணமதனை கர்மவழியில்

அடைந்திடுவர் நிலைபேறு ஞானவழியில்

English Transliteration

vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha |

avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute || 11 ||

Meaning of the Sanskrit Words

विद्याम् - vidyām (f. sing. acc. vidyā; from √vid -ya): learning, scholarship, philosophy; knowledge, wisdom, perception; lit. "coming-from-knowing", "coming-from- perceiving".

च - ca (ind.): and.

अविद्याम् - avidyām (f. acc. sing. avidyā; from a √vid -ya): ignorance, unwisdom; lit. "not-coming- from-knowing," "not-coming-from- perceiving".

च - ca (ind.): and.

यः - yaḥ (m. nom. sing. relative pron. yad): who. tat (n. nom. sing. pron. tad): it, that.

वेद - veda (3rd sing. pres. indic. P. √vid): knows, perceives.

उभयम् - ubhayam (mn. acc. sing. ubhaya): both. saha (ind.): together, along with, with.

अविद्यया - avidyayā (f. ins. sing. avidyā; from a √vid – ya): with/by ignorance, unwisdom; lit. "with/by the not-coming-from-knowing," "with/by the not-coming- from-perceiving".

मृत्युम् - mṛtyum (mf. acc. sing. mṛtyu; from √mṛ): death.

तीर्त्वा - tīrtvā (ger. √tṝ): having passed across, having crossed over.

विद्यया - vidyayā (f. ins. sing. vidyā from √vid -ya): with/by learning, scholarship, philosophy; knowledge, wisdom, perception; lit. "in the coming-from- knowing", "in the coming-from- perceiving".

अमृतम् - amṛtam (n. acc. sing. amṛta; past pass. p. a √mṛ): the immortal.

अश्नुते - aśnute (3rd sing. pres. indic. Ā. √aś): reaches, arrives at, gets, obtains.

Understanding the Sloka:

He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya. Those who combine action with meditation cross the sea of death through action and enter into immortality through the practice of meditation. So, have we, heard from the wise.

Understanding the Ultimate Reality through 'vidyA' and 'avidyA' - Summary of Slokas 9-11:

Slokas 9-11 talks about two important concepts of Indian Philosophy viz. 'vidyA' and 'avidyA'. These three verses (and the other three following these) have been commented upon by every exponent of Indian philosophy or of the Upanishads. We have several interpretations. Each one takes up the explanations in a very elaborate style. Still the final result is only an obscure understanding for the reader. All the interpretations depend upon what meaning you give to the words 'vidyA' and 'avidyA'.

Professor V. Krishnamurthy says that the simple meanings of these words, namely, Knowledge and Ignorance do not carry us far as would have been felt by the reader from the above translation. We shall save ourselves a lot of bother by classifying the interpretations into three levels. As always in Hindu philosophy, the explanation of the answer to a question or a scriptural text is amenable to different levels of handling, depending upon the level of evolution of the speaker or the writer and the context to which the discussion applies. It is therefore necessary to distinguish three levels of interpretation of these two words vidyA and avidyA as far as Isa Upanishad is concerned.

'avidyA'.	**'vidyA'**
Ignorance	Knowledge
Performance of rituals	Knowledge about rituals
Actions done specifically for a result	Worship through the knowledge about deities.
Sense-organs of Action	Sense organs of Perception & Cognition

Knowledge of the universe thro. the six pramANas	Knowledge of God thro. the feeling of doing & experiencing
Action	Meditation
Efforts, spiritual, towards Enlightenment	Scholarliness about Brahman
Consciousness of multiplicity	Consciousness of Unity
Different levels of Understanding	not different interpretations!

The above chart gives in two columns the various interpretations given to the words avidyA and vidyA. Each one makes sense in its own context. It should also be noted that the above is not an exhaustive list covering all the different commentaries on the Upanishad. But it is a representative sample. Nos.1 and 2 may be taken to be at a simplistic level. Nos.3, 4 and 5 may be taken as representative of a middle level of understanding. Nos.6 and 7 are rather sophisticated. The different interpretations are mentioned here not for making a comparison and contrast among them but to tell the reader that he is to make his own choice as suits his temperament, taste and evolution. Once the choice is made then the interpretation of the three verses will go somewhat as follows. For instance, the first interpretation says that performance of rituals alone would not take one to salvation, it will take one only down the scale of evolution. But perhaps this is better than having only a knowledge about rituals from books and not doing any of them! Such knowledge without practice would only take one to greater darkness. Ritualistic practice according to Vedas takes one to Heaven after death, but the practice of them with knowledge takes one to immortality which is higher than heavenly comforts and happiness. This way we have to understand each of the seven interpretations above. Not all the different levels of interpretations appeal to the same person. It does not matter. This is where the beauty of the Upanishad lies. Also, what appeals to one at one point of time may not appeal to the same person at a different time in his spiritual growth. So, there is no right or wrong interpretation. Though this is true of many of the facets of the eclectic religion of Hinduism as a whole, it is particularly true of these complicated passages in the Upanishads.

In avidyA there is no light. In vidyA there is no darkness. The first line of the Upanishat, IshA-vAsyaM-idam sarvam is of the form of vidyA. The first line

of the second verse kurvanneveha karmANi, is of the form of avidyA because there is no Light there. AvidyA represents the organs of Action; following them exclusively will make you blind to the Supreme. VidyA represents the organs of perception; following them exclusively will make you lame. AvidyA is Science. VidyA is Religion. And we come to Einstein's famous statement: Science without religion is blind and religion without science is lame! AvidyA is knowledge of the universe obtained through the senses. Depending upon that exclusively will only increase our desires, effort and Karma and end up in attachment and hate. VidyA is knowledge of God through the organs of cognition. But real Godhead is beyond these sense organs. The real knowledge will come only after the mind has been purified by involvement in unselfish action or by the Grace of the Guru. Action is avidyA; it takes you to what you don't have. Worship is vidyA; it shows you what you already have. Ritualistic action takes you only to the world of ancestors: karmaNa pitR lokaH. Worship unfolds for you the divine element in you: vidyayA deva-lokaH. Seeing the universe is avidyA. Seeing the maker of the universe is vidyA.

The sum and substance of these different interpretations of the two words in these three verses may, in a sense, be given as follows. Anything which is not an end in itself is avidyA. So, Action by itself, rituals by themselves, just a secular knowledge of the universe, the efforts towards spiritual growth, etc. are all avidyA compared to the end towards which they are directed. But the ends themselves are not to be spoken of as great without the effort or means or the appearance in the phenomenal world. Thus, actions done for specific results are not to be decried, because that may be the only manner in which you can be of service to the rest of mankind. Similarly, scholarliness about Brahman may be good in itself, but without the efforts for spirituality to be in that Brahma-bhAva, the knowledge is not worth it. Again, consciousness of unity, the awareness of the One Omnipresent Divinity in all existences, animate and inanimate, is certainly a great objective and is truly the end of all spiritual effort, but the simultaneous consciousness of the multiplicity which stares us in the face and which is the basis for our own existence in this world, cannot be ignored. The very truth that the Impersonal Divinity itself coexists with its own Personal aspect of multiplicity (whether absolutely real or not) through which it manifests in this world, tells us that we cannot throw

away the multiplicity in our daily life. To seek the One is not to deny the Many – leave aside the difference in their status of Reality.

Thus, it appears the simultaneous interaction and symbiosis of both avidyA and vidyA as mentioned in the different interpretations as well as in scores of others, is necessary for the spiritual growth – and through it the living in the world of plurality – of the personality. Just as SAdhanA (spiritual practice) and JnAna (Wisdom) have to complement each other, avidyA and vidyA have to complement each other in the development of the spiritual personality. Consciousness of multiplicity alone would lead you only to darkness because you would be missing the Reality. The Many, if it is divorced from The One, becomes the obscuring veil of the One. On the other hand, consciousness of unity alone would also lead you to darkness because you will be a misfit to live in this world of multiplicity. You must be able to see the One in the Many, work through the Many in the full awareness of the presence of the One, knowing full well that the Many are the manifestations of the One. This also correlates with the meaning of Death as enunciated with emphasis by Sanatsujata in that overnight capsule of Dharma given by him to the blind king Dhritarashtra on the eve of the Mahabharata War. He declared that the default from the Consciousness of Unity is Death. So, while working in the multiplicity of the world, the consciousness of one-ness must be a continuous undercurrent of awareness. That is how one faces Death and attains Immortality.

Finally, one word about the verb 'vicacaxire' in Verse No.10. It is a compound meaning of three verbs put into one. It means 'see, experience and say'. So, these DhIras who are telling us about these truths are saying it after experiencing it through their intuitive vision. To that extent, it is firsthand information for us.

Swami Krishnananda in his commentary states that the terms vidyā and avidyā have been variously interpreted. Sanskrit grammar, Vedanta, kārikās or commentaries, etc., again have got their own interpretations for these words. But all are agreed that vidyā and avidyāupāsana should not be done separately, but together, and each in equal measure to the other i.e., well-balanced. The great ācāryas state that knowledge of an object and the object of knowledge are different. They are never identical. This is their estsblished view. And this is accepted by all. They say that vidyā and avidyā have

different meanings. The latter, avidyā is useful in the world of actions performed under motivation and which, therefore, bear fruits. Motivated action seems permissible for they are causes for the effects in end. But, if this meaning is followed up, we would arrive at a wrong interpretation in the context of the rest of the Sloka. The Sloka states that we should equalise jñāna and ajñāna and should not adhere to either the one or the other alone. How is this to be done? The meaning is very deep indeed. The whole purport of the Sloka depends on these two words with their literal meanings and their real import in the context. The ācāryas' final conclusion is that knowledge of īśvara cannot be obtained by karma alone nor by knowledge alone, avidyā referring to karma and vidyā to knowledge. Avidyā or karma will yield fruits which have a beginning and an end. And so, attainment of Godhead is not possible, and in order to enjoy the fruits of karma several births have to be taken. This is falling into utter darkness, which in other words is samsāra. This is the established conclusion in the ultimate analysis. But what is its real meaning? The Sloka further states that if upāsana, devotion, is offered only to avidyā, you will enter into darkness; and if you do upāsana of vidyā alone, it is still worse, for you again enter into greater darkness.

Swami Krishnananda further says that Knowledge of īśvara cannot be obtained by karma alone nor by knowledge alone, avidyā referring to karma and vidyā to knowledge. Avidyā or karma will yield fruits which have a beginning and an end. And so, attainment of Godhead is not possible, and in order to enjoy the fruits of karma several births have to be taken. This is falling into utter darkness, which in other words is samsāra. This is the established conclusion in the ultimate analysis. But what is its real meaning? The Sloka further states that if upāsana, devotion, is offered only to avidyā, you will enter into darkness; and if you do upāsana of vidyā alone, it is still worse, for you again enter into greater darkness. He who understands the correct meaning of vidyā and avidyā and thereby brings about a balance between them and does upāsana on this balanced understanding, such a man crossing the world of death, attains immortality. This is stated in Sloka eleven.

CHAPTER 12

SLOKA 12

KNOWLEDGE & ACTION – PART IV

Sanskrit Sloka

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

Meaning in Tamil:

தனைக் கடந்திருக்கும் பிறப்பிலா இயற்கையின் காரண
வரையறை அறியாமல், தானும் பரமனும் வேறென, தானே
நுகர்வோனென கருதும் "காரணப் பரமன்" எனும் மக்கள்
குருடராய் கண்ணிருந்தும் இருள்சூழ் மடமை நுழைவர்
தன்னுள்ளுறை பிறப்பிலா உணர்வே மூலமுமென, நுகர்வனும்
தானே என உலகை நுகர்பொருளாய் முன்நிறுத்தி அப்பொருளை
தானே நுகர்ந்து இன்புறும் "காரியப் பரமன்" எனும் மக்கள்
கடும் காரிருள் நிறை மடமை அடைவர் குருடரென.

English Transliteration

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate |
tato bhūya iva te tamo ya u saṃbhūtyāṃ ratāḥ || 12 ||

Meaning of the Sanskrit Words

अन्धं - andham (n. acc. sing. andha): blind.

तमः - tamaḥ (n. acc. sing. tamas): darkness, gloom.

प्रविशन्ति - praviśanti (3rd pl. pres. indic. P. pra √viś): enter, reach.

येऽसम्भूतिमुपासते = ये + असम्भूतिम् + उपासते = ye (m. nom. pl. relative pron. yad): who, which, what, that. + asambhūtim (f. acc. sing. asambhūti; from a sam √bhū): non-existence, destruction, non-origin, non-production; lit. “not- being-together” + upāsate (3rd pl. pres. indic. Ā. upa √ās): (they) worship; lit. “(they) sit near”, “(they) lie near”.

ततो - tataḥ (n. abl. sing. pron. tat): from that; than that.

भूय - bhuȳ aḥ (n. nom. sing. bhūyas; from √bhu): becoming; becoming in a greater degree, more; abounding in.

इव - iva (ind.): like, in this sense; as if; as it were..gloom.

ते - te (m. nom. pl. pron. tad): they, those

तमो - tamaḥ (n. nom. sing. tamas): darkness,

य - ye (m. nom. pl. relative pron. yad): who, which, what, that.

उ - u (ind.): an expression of emphasis; an expletive. sambhūtyām (f. loc. sing.

संभूत्यां - sambhūti; from sam √bhu): in birth, origin; lit. “in being- together”.

रताः - ratāḥ (mf. nom. pl. rata; past pass. p. √ram): pleased, amused, gratified, delighted.

Understanding the Sloka:

They fall into blind darkness who worship the unborn Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha.

CHAPTER 13

SLOKA 13

Sanskrit Sloka

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

Meaning in Tamil:

காரியப் பரமர் அட்டமா சித்தி அடைவர்

காரணப் பரமர் இயல்பதனை ஈர்த்திடுவர் - என

இருவழி அறி மெய்ஞானியர் உரை கேட்டறிவோம் நாம்

English Transliteration

anyadevāhuḥ saṃbhavādanyadāhurasaṃbhavāt |

iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire || 13 ||

Meaning of the Sanskrit Words

अन्यदेवाहुः = अन्यत् + एव + आहुः = anyat (n. nom. sing. pronominal adj. anya): other, other, another, different from, opposed. + eva (ind.): so, indeed, truly, only, even + āhuḥ (3rd pl. pf. P. √ah): they said, spoke.

संभवादन्यदाहुरसंभवात् = सम्भवात् + अन्यत् + आहुः + असम्भवात् = sambhavāt (mn. abl. sing. sam bhava; from √bhū̩): than the origin, then the source; lit. “than the being-together”. + anyat (n. nom. sing. pronominal adj.

anya): other, other, another, different from, opposed. + āhuḥ (3rd pl. pf. P. √ah): they said, spoke + asambhavāt (mn. abl. sing. sambhava; from sam √bhū): than the non-origin, from the source; lit. “than the being- together”.

इति - iti (ind.): thus; an indication that the previous words were said or thought.

शुश्रुम - śuśruma (1st pl. pf. P. √śru): (we) heard.

धीराणां - dhīrāṇām (mfn. gen. pl. dhīra; prob. from √dhṛ or √dhā): of the wise, skillful, clever; of the steady, constant.

ये - ye (m. pl. relative pron. yad): who, which, what, that.

नस्तद्विचचक्षिरे = नः + तत् + विचचक्षिरे = naḥ (acc./dat./gen. pl. short pron. asmad): (to) us, for us, of us, our. + tat (n. nom. sing. pron. tad): it, that + vicacakṣire (3rd pl. pf. Ā. vi √cakṣ): appeared, shone; saw distinctly, perceived; made manifest, showed; proclaimed, told.

Understanding the Sloka:

Adi Sankaracharya:

Anyat eva means altogether distinct. ahuh means they say. Sambhavat means that from that which has birth i.e. from meditating on the phenomenal Brahman, supernatural power such as assuming, at will, extreme subtlety is said to result. Similarly, they say that there is a (distinctive) fruit from meditating on the unmanifest, viz, that, alluded to in pada 1 of Sloka 12 and which is known as " absorption into primal cause'^ to those Slokas in the Puranas. “Susruma dhiranam” means that we have heard the saying of the wise. The last pada means " who explained to us the results of meditating on the manifest and the unmanifest". Since this is so, it is but right that meditation on both the effect and the cause should be practised together ; a further reason being the achievement (through such meditation) of the chief end which is “ekapurusarthatvachcha”.'

CHAPTER 14

SLOKA 14

Sanskrit Sloka

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

Meaning in Tamil:

காரிய காரண வழி இரண்டினை அறிந்துணர்வோர்

கடந்திடுவர் மரணமதனை காரிய வழியில்

அடைந்திடுவர் நிலைபேறு காரண வழியில்

English Transliteration

saṃbhūtiṃ ca vināśaṃ ca yastadvedobhayaṃ saha |

vināśena mṛtyuṃ tīrtvā saṃbhūtyāmṛtamaśnute || 14 ||

Meaning of the Sanskrit Words

संभूतिं - saṃbhūtim (f. acc. sing. sambhūti; from sam √bhū) : birth, origin, production; lit. “being-together”.

च - ca (ind.): and.

विनाशं - vināśam (m. acc. vināza; from vi √naś): utterloss, annihilation, destruction, removal.

च - ca (ind.): and.

यस्तद्वेदोभयं - यः + तत् + वेद + उभयम् = yaḥ (m. nom. sing. relative pron. yad): who. + tat (n. nom. sing. pron. tad): it, that. + veda (3rd sing. pres. indic. P. √vid): knows, perceives. + ubhayam (mn. acc. sing. ubhaya): both

सह - saha (ind.): together, along with, with.

विनाशेन - vināśena (m. ins. sing. vināśa; from vi √naś): with/by utter loss, annihilation, destruction, removal.

मृत्युं . - mṛtyum (mf. acc. sing. mṛtyu; from √mṛ): death.

तीर्त्वा - tīrtvā (ger. √tṛ): having passed across, having crossed over.

संभूत्यामृतमश्नुते = सम्भूत्या+ अमृतम् + अश्नुते = sambhūtyā (f. ins. sing. sambhūti; from sam √bhu): with/by birth, origin; lit. "with/by being-together" + amṛtam (n. acc. sing. amṛta; past pass. p. a √mṛ): immortal.+ aśnute (3rd sing. pres. indic. Ā. √aś): reaches, arrives at, gets, obtains.

Understanding the Sloka

Adi Sankaracharya:

The first half of the Sloka means "He who understands that meditation on the manifest and the unmanifest should be practised together". "Vinasa" here means an "effect"—that whose character is transitoriness; the abstract being put for the concrete, "vinasena" means "by meditating on such (Brahman)". "mrtyum" = death i.e., all kinds of deficiency arising from limited power, demerit, covetousness and soon. "tirtva" = (having overcome); for great supernatural power is attained by the contemplation of Hiranyagarbha. Having thus overcome death or limitation of power & "asambhutya" i.e, by

meditating on the unmanifest, “amrutam” i.e., absorption into the First Cause, “asnute” (attains). It should be noted that “sambhuti” in the first pada is mentioned without the (initial) a (and is to be taken as equivalent to asambhulti) agreeably to the statement that the result is absorption into the First Cause. The result derivable, according to Sastra, through worldly and divine wealth {Worldly wealth or means comprising cattle, land, money & all required for performing karma. 'Divine wealth' is knowledge of deities} extends up to absorption into the First Cause. Thus far is metempsychosis.

Higher than that, is the realisation of the unity of Self spoken of in the Sloka 9 viz. the result of renouncing all desires and devoting oneself (exclusively) to true knowledge. Thus, the twofold teaching of the Veda, as relating to worldly activity and to withdrawal from it, has been explained here.

Understanding the Ultimate Reality through ‘sambhUti’ and ‘asambhUti’ - Summary of Slokas 12-14:

In order to understand the meaning of the Slokas 12-14, we must understand the terms “sambhUti’ and asambhUti’. Several equivalent terms are used by different commentators. These are as under:

sambhUti	asambhUti
Birth	Non-Birth
Being	Non-Being
Manifest	Unmanifest
Becoming	Non-Becoming
Relative	Absolute
Body	Spirit
Phenomena world	Undifferentiated PrakRRiti
Object	Subject
Karya brahman	Karana Brahman

The three verses 12-14 are almost verbatim the same as Nos.9, 10 and 11 except for the replacement of the words ‘avidya’ by ‘sambhUti’ and Prakriti ‘vidyA’ by ‘asambhUti’. While the previous three verses talk about the

upAsanA (worship), these three verses 12, 13 and 14 talk about the upAsya (the worshipped) in the same profound but cryptic manner.

In the three previous mantras (9, 10 and 11) the vidyA-avidyA complex of processes was mentioned. In the present three mantras, the identity of their subject-matter is being mentioned. Maya or the Power of Brahman (i.e., Brahman through Maya) manifests the Universe in two stages.

(i) In the first stage, a Jiva is made to think that he is different from Brahman, that it is an enjoyer, a subject etc., due to "Non-Apprehension" of Reality. This non-apprehension of reality is the Limitation of Cause. This state is variously called as Moola-Prakriti, Karana Brahman, Unmanifested source etc. which is engulfed only by the Limitation of cause - There is neither apprehension of Reality nor apprehension of Non-reality.

(ii) Then, the Jiva 'thinks' that he the cause, he is the enjoyer and from there projects the objective Universe, the objects of his enjoyment. This manifestation of Subtle and Physical Universe (i.e., Karya Brahman) is caused due to a further Mis-apprehension of Reality i.e., assuming the world/Jagat to be Real and Eternal. Hence, the world is limited by both Non-apprehension of Reality and Apprehension of Unreality as Real, Temporary as Eternal. This is the limitation of Cause and Effect. Hence, the Maya acts in two stages- Non-Apprehension of Reality and Mis-apprehension of Reality.

Whatever has birth and life is called KArya-brahman. This is sambhUti. Whatever is never born is asambhUti, the KAraNa-brahman. The KArya state dissolves into this. Though the same person uses the sense organs of cognition as well as the sense organs of action, the one who uses only the former reaches the darkness of inertness, whereas more suffering is there for the one who acts through only the karmendriyas and thus propitiates only the KArya-brahman (sambhUti). The word 'ratAH' in the text indicates that the worship here is not knowing but doing. The KArya-brahman is the manifest universe. It is the body. So, worship of KArya-brahman means taking care of the body, involvement in sensual enjoyment. There is a selfish purpose here. This selfish streak brings one down the spiritual ladder.

The one who discards the nurturing of the body and works for the good of others without selfishness is the worshipper of the kAraNa-brahman. This is called asambhUti. It is the expansion (asambhUti) of the intellect as against its contraction into narrowness, which stands for sambhUti. But the Real Ultimate is beyond both the manifest formful universe and the unmanifest formless mAyA. The worshipping of either should be just a means to transcend both.

The result of the exclusive upAsanA of the kArya-brahman is a worldly gain through extra-natural powers though simultaneously ignorance, delusion, absence of discretion, and suffering have also been indicated here. On the other hand, the result of the exclusive upAsanA of the kAraNa-brahman is a mental exploration into all outreaches of logic. Useless thoughts keep overflowing. One gets absorbed in the PrakRRiti. The ideal way is therefore to be in the manifested world bodily but with a mind centred in the unmanifest Absolute, without any attachment to anything that is non-Self.

The Slokas bring out this meaning: “Into blinding darkness enter those who worship the undifferentiated PrakRRiti (asambhUti); they who worship the Phenomenal world (sambhUti) go into an even greater darkness. There are other things which have been said for the Phenomenal World. Others say something else about the Unmanifest. This is how we have heard from great people (dhIras) who have talked about these things after good counsel and enquiry. He who knows (veda) both the Manifest and the Unmanifest together, transcends death by Unmanifest and through the Manifest gains Immortality”.

CHAPTER 15

SLOKA 15

Sanskrit Sloka

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

Meaning in Tamil:

மெய்யதனின் வாய் மறைக்கும் பொன்நிறை கலமதனை
உய்ஊட்டாம் பகலவனே விலக்கிடுவாய் யான் மெய் காண

(அல்லது)

பொய்யெனும் காயமாம் விந்துசூல் நிறைமிடா
மெய்யெனும் ஆன்மாவின் முகம் மறைக்கும்
கூறாக்கு அத்திரைமறைதனை, காண யான்
நீக்கமற நிறை அப்பரமனை, ஆற்பதமாய் ஆதவனே!

English Transliteration

hiraṇmayena pātreṇa satyasyāpihitaṃ mukham |
tattvaṃ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye || 15 ||

Meaning of the Sanskrit Words

हिरण्मयेन - hiraṇmayena (mn. ins. sing. hiraṇmaya): with/by the golden.

पात्रेण - pātreṇa (mn. ins. sing. pātra): with/by the goblet, bowl, cup, plate, vessel.

सत्यस्यापिहितं = सत्यस्य + अपिहितम् = satyasya (mn. gen. sing. satya; pres. act. p. √as - ya): of the true, of the real; lit. "of the coming-from-being" + apihitam (n. nom. sing. apihita; past pass. p. api √dhā): put onto; covered, concealed.

मुखम् - mukham (n. nom. sing. mukha): the mouth, the face.

तत्त्वं - tattvam (n. acc. sing. tattva; from tat -tva): truth, reality; lit. "that-ness".

पूषन्नपावृणु - पूषन् + अपावृणु = puṣ an (m. voc. sing. puṣ an): O Pushan (a Vedic deity; the guardian of livestock, sometimes the sun or the one who drives it) + apāvṛṇu (2nd sing. impv. apāvṛ; from apa ā √vṛ): uncover! reveal! unveil!

सत्यधर्माय = सत्य + धर्माय = satya-dharmāya (comp.): for Real-Dharma8; for the dharma of the real, for the dharma from the real, etc. satya (grammar not specified; pres. act. p. √as -ya): of/for/from/etc. the real, the true; lit. "of/for/from/etc. the coming-from-being".

dharmāya (mn. dat. sing. dharma; from √dhṛ): for moral or religious law, virtue; for Dharma, the god of law and justice.

दृष्टये - dṛṣṭaye (f. dat. sing. dṛṣṭi; from √dṛś): for seeing, beholding.

Understanding the Sloka:

The entrance/face of the True (truth) is covered as if by a golden vessel (your orb). Remove, O sun, the covering that I who have been worshipping "The True" may behold it.

Spiritual or Adhyatmic Meaning as per Dr PV Vartak:

Adhyatma means pertaining to the Self (Adhi + Atman) and this meaning is about the self. Hiran means 'Reta' (i.e., Ovum and Sperm). Hiranmaya 'patra' means a vase made up of the ovum and sperm. Which is this utensil made up from the Reta? It is the living body. An animal begins its life when a sperm combines with an ovum and forms a Zygote. All these cells have come up from the Reta, from that one single sperm combined with the ovum. As the body has developed from the Reta, it is called as a pot made up of Reta. This pot of Reta i.e., the body composed of cells, conceals in it the real Self, the Atman. Atman is Satya (reality) because it is eternal. The Atman is not visible. Hence the sage says that the body made from the sperm covers down the Satya. If one wants to see this Satya or Atman, he should remove the cover, whither the living body. The sage tells that only the Poosha can do this miracle. Why Poosha? Who is Poosha? Poosha is the feeder. From the point of view of the living animal, Poosha is the energy, which takes in the food, digests it, assimilates it and then builds up the body, from the resources of the food. As it builds our body it is called as Pooshan. But the same Pooshan disintegrates the body of the food. Thus, Poosha has got the capacity of releasing that energy or Atman from a body. Only Poosha can dissect the pot of Reta carefully and release Atman, which may, then, be visualized. Hence the sage requests the Pooshan to remove the pot of Reta.

The modern science also has supported the sage's statement. A beautiful body seen in the day with sunlight is seen like a ghost with the help of X-rays in darkness. Which is true? That seen in the X-rays or that seen in the Sunrays is true? The beauty seen in the Sun-rays is apparent, while the Tubercular lesion seen in the X-rays is the truth. So, what we see in the light is not always true. Therefore, the sage says that light covers the truth. A man seen in the light is not true. An animal or a plant as seen in light is not true. Neither the Nature nor the world as seen in the light is true. Any article seen in light is not true. Even the sky as is seen in light is not true. Bluish sky of the day is an illusion, not the truth. On the contrary, the sky seen at night is the reality. The millions and billions of stars, seen when the light disappears, is the reality, it is the Brahman. The light masks this reality, this Brahman. As the light covers the Super-space and the stars contained in it, naturally the light must also cover up the mini-space and the micro-space. We can see the micro-world only by taking away light. Atoms and molecules are not seen

in the daylight; but all those are reality. To visualize this reality light is of no use. On the contrary light is hindrance to see it. To remove this hindrance of light the sage requests the Sun, the source of light, to take away the light. Pooshan means the Sun. Pooshan literarily means the feeder. The Sun is in reality a Feeder. Hence the Sun is named as Pooshan and is requested to take off the light so as to help visualize the reality. The modern scientists take opportunity of solar eclipse to study the reality of the Sun, because during solar eclipse light is withheld. Thus, the modern scientists agree with the sage that to see the reality barrier of light should be taken away.

Swami Krishnanada:

“O! Sun, we have to realise the Truth hidden in you. With our eyes, we cannot have the true vision of you. All we see is only a brilliant light, a tejo bindu. We are unable to see the Reality hidden within this great light. What is within you! O Lord, you have covered your real self with the rays of your light which appear like a golden vessel. You have covered your real form. Because of the brilliance of the brilliance of the light, we are unable to see the truth within this light. Your body is of golden hue, and your real self is hidden because of this golden vessel. Remove this golden vessel; do not cover yourself: Remove the veil you have covered yourself with, so that I can see you well. Who am I? Let me see through you. I am supported, dependent on you (the Truth). My life is according to dharma. [Here satya (Truth) and dharma (cosmic law) are shown as identical.] Truth is my dharma. So, let me know who I am, by seeing your real self. [Living the life in accordance with the Truth is what is referred to as dharma. Satyam is that which is within you]. Even as my life is lived in dharma, you are the foundation of that dharma evolving out of you. My life of dharma befits me to realise the truth which can be affected by having your vision. For, you are that Truth in which dharma is to culminate. Therefore, there is similarity between us. You are the form of Truth and I want to see you. As I am also founded on Truth, I have a right to have your vision, the vision of Truth. If it were not so, how can I look at you and become the Truth Itself! My dharma is Truth. Your principle also is truth.”

There is ādhyātmik connection and not just a mānasik or mental one between you (the sun) and me. For, the principle of existence that is in you, is in me also. Satya and dharma are one, for the latter is the law of the former. I follow this law and therefore you who are satya should reveal your sat to

me. So, remove this golden vessel with which you are covering yourself, for I want to see satya.

Besides this upanisad, other scriptures also say that the Truth behind the sun and the Truth within everyone, are the same. The sun's rays take us to Truth. Another scripture says: 'From sun, a person effulgent with light came and conducted him up.'

"So, O, Sun, you must be behind the rays. Remove the cover, I must see the Truth within you." This Truth is the hidden Self. The Mundaka Upanisad says that by the light of the sun, the jīva ascends higher and higher to the heavenly planes. These planes are not lifeless worlds but full of consciousness. Man has got ādhyātmik relation with the sun.

Hiraṇya-pātra refers to the objects in front of us, which glitter like gold. But "all that glitters is not gold". We only see our projection in the objects. "Withdraw these projected rays that illumine the objects and thereby make me realise the Truth. What I took to be the world of objects is but an illusion due to delusion. Remove this wrong notion that the world is outside me. Then I can see Truth."

This prayer to the Sun is also a prayer addressed to the mind. Withdraw the mind from objects varied and different. Disconnected from the objects, your judgement will be dispassionate and so more accurate. With this withdrawn mind look at the world.

CHAPTER 16

SLOKA 16

Sanskrit Sloka

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।

तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

Meaning in Tamil:

பரிதியே ஏகாந்தப்பயணியே உலகுய்வோனே பிரஜாபதி குமரனே

திகழ்மிகு உன் ஒளிக்கதிர்கற்றை பரப்பிடு எழில்மிகு வடிவம் காண

பரம்பொருள் விழைகின்றேன் ! உன்னுள் ஒளிர்கற்றையும் யானே !

English Transliteration

pūṣannekarṣe yama sūrya prājāpatya vyūha raśmīnsamūha |

tejaḥ yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi || 16 ||

Meaning of the Sanskrit Words

पूषन्नेकर्षे = पूषन् + एकर्षे (एक+ र्षे) = puṣ an (m. voc. sing. puṣ an): O Pushan (a Vedic deity; the guardian of livestock, the sun or the one who drives it) + ekarṣe (m. voc. sing eka-ṛṣi, KD. comp.): O Solitary-Sage. {eka

(grammar not specified; pronominal adj.): one, solitary, single. + ṛṣe (m. voc. sing. ṛṣi; from √ṛṣ): O poet, O sage.}

यम = yama (mn. voc. sing. yama): O Yama (the god of death), O Charioteer.

सूर्य - sūrya (m. voc. sing. sūrya): O Surya (the sun or its deity).

प्राजापत्य - prājāpatya (mn. voc. sing. prājāpatya): O Descendant of Prajapati (the creator god, the god of procreation).

व्यूह - vyuh̄ a (2nd sing. impv. P. vi √ūh (with saṃdhi, vyuh̄)): move apart, push apart.

रश्मीन्समूह = रश्मिन् + समूह = raśmīn (m. acc. pl. raśmi): string, rope; ray of light, beam. + samuh̄ a (2nd sing. impv. P. sam √ūh): move together.

तेजः - tejaḥ (n. acc. sing. tejas): sharp edge, top of flame or ray; glow, splendour, brilliance; fiery energy, ardour.

यत्ते - यत् + ते = yat (n. nom. sing. relative pron. yad): who, which, what. + te (dat./gen. sing. short pron. yuṣmad): for you, of you.

रूपं - rūpam (mn. acc. sing rūpa): form, shape, figure.

कल्याणतमं - कल्याण + तम = kalyāṇatamam (n. acc. sing. kalyāṇa-tama): most beautiful, most agreeable, most illustrious, most noble, most excellent.

तत्ते = तत् + ते = tat (n. nomacc. sing. tad): that, it. + te (dat./gen. sing. yuṣmad): for you, of you.

पश्यामि - paśyāmi (1st sing. pres. indic. P. √dṛś): I see, behold, regard.

योऽसावसौ = यः + असौ + असौ = yaḥ (m. nom. sing. relative pron. yad): who. + asau (mf. nom. sing. pron. adas): that. + asau (mf. nom. sing. pron. adas): that.

पुरुषः - puruṣaḥ (m. nom. sing. puruṣa): man, person; Purusha, the primeval being who is the source of the Universe.

सोऽहमस्मि = सः + अहम् + अस्मि = saḥ (m. nom. sing. pron. tad): he. + aham (nom. sing. pron. asmad): I. + asmi (1st sing. pres. indic. √as): am.

Understanding the Sloka:

O Sun, sole traveller of the Heavens, controller of all, Surya, son of Prajapatiremove thy rays and gather up thy burning light. I behold thy glorious form; I am he, the Purusha within thee.

Shankara's Commentary: 'Pushan,' vocative case meaning 'O Sun.' The Sun is called Pushan because he feeds the world. 'Ekarshi' means 'one who travels alone.' The Sun is called Vania, because he controls all. He is called Surya because he imbibes Prana, rays and liquids. 'Prajapatya' means 'son of Prajapati.' 'Vyuha' means 'remove to a distance thy rays.' 'Samuha,' means 'gather up, i.e., contract.' 'Tejah' means. 'burning light.' I wish to behold by thy grace thy most glorious form. Moreover, I do not entreat thee like a servant. I am He the Purusha within the solar orb. composed of Vyakritis as limbs or parts. 'Purusha' because He has the figure of a man or because He pervades the whole in the form of Prana and intelligence or because He occupies the city (of the Soul)

Swami Krishnananda sums up : "O! Sun-god, who travels alone in the sky, you are the one who lays down yama and niyama, the internal and external disciplines. You are Prajapati's son; O god, let me learn your secret which brings all auspiciousness. In you and in me resides the same puruṣa. I am at my death-bed; I see before me the vision of death. May I not look at the world only as your creation or as your sport. Let me see you as you are."— this is the prayer implied here.

CHAPTER 17

SLOKA 17

Sanskrit Sloka

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ओं । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

Meaning in Tamil

உயிர்மூச்சு காற்றோடு காற்றாய் கலக்கட்டும்

உடல் வேள்வியென அழலுக்கு அளித்திடட்டும்

நினைவு கொள் மனமே யான் புரிந்த அனைத்து

வினையும் நினைவு கொள் நினைவு கொள் மனமே - ஓம்

English Transliteration

vāyuranilamamṛtamathedaṃ bhasmāntaṃ śarīram |

oṃ | krato smara kṛtaṃ smara krato smara kṛtaṃ smara || 17 ||

Meaning of the Sanskrit Words

वायुरनिलममृतमथेदं = वायुः + अनिलम् + अमृतम् + अथ + इदम् = vāyuḥ (3rd pl. opt. P. √vā): we should blow. + anilam (m. acc. sing. anila; from √an): air, wind; Anila (the god of wind, sometimes equated with Vayu). +

amṛtam (m. acc. sing. amṛta; past pass. p. a √mṛ): the immortal + atha (ind.): now, then, moreover. + idam (n. nom. sing. pron. idam): this.

भस्मान्तं - bhasmāntam (n. nom. sing. bhasmānta): ending in ashes, finally burnt.

शरीरम् - śarīram (n. nom. sing. śarīra; from √śri or √śṛ): the body.

ओं - om (ind.): Om; the sacred syllable, an auspicious salutation.

क्रतो - krato (mf. voc. sing. kratu; from √kṛ): O Kratu (intelligence, a son of Brahmā).

स्मर - smara (2nd sing. impv. P. √smṛ): remember! recollect! call to mind!

कृतं - kṛtam (mn. acc. sing. kṛta; from √kṛ): done, made, performed.

स्मर - smara (2nd sing. impv. P. √smṛ): remember! recollect! call to mind!

क्रतो - krato (mf. voc. sing. kratu; from √kṛ): O Kratu (intelligence, a son of Brahmā).

स्मर - smara (2nd sing. impv. P. √smṛ): remember! recollect! call to mind!

कृतं - kṛtam (mn. acc. sing. kṛta; from √kṛ): done, made, performed.

स्मर - smara (2nd sing. impv. P. √smṛ): remember! recollect! call to mind!

Understanding the Sloka:

(Let my) Prana melt into the all-pervading Air, the eternal Sutratman; and let this body he burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds.

Swami Krishnanada:

“Let me go by the northern path and attain liberation. Let all that for which and because of which all these years I lived in this physical body, go back to their respective sourcess. Let this effect, my physical body, go back to hiraṇyagarbha. Let the fruits of my karmas also reach their respective places. And through them may I live in such worlds. Let my physical body be reduced to ashes and thus be purified.”

Now comes the prayer to the mind: “O mind, recollect and remember all the karmas you have done in this life-time. Ponder over the way in which you have lived this life; for only the fruits of your karmas will go with you. Nothing else of this manifested world will follow you.” And in this mantra, this is repeated deliberately twice in succession to emphasise its purport: “O Man, repent now because you are on your death-bed. Repent, now is the time for it. Om, O mind, remember all that has been done by me in this life-time, all your thoughts and all your work. O God of Fire (i.e., Brahma who is identified with the mind) remember; remember all that has been done through all of this life in this body; remember, thou of restless nature motivating incessant action, every bit of what in this physical body, in this life has been ithought and done. Remember all that has been worked throughout this life in this body.” This stern, persisting, compelling command is given to the mind because, repentance is itself a very great form of tapas or austere discipline. Real repentance is like the mahāvratas which are disciplines for all time and never relaxed as Sage Patanjali explains in his yoga aphorisms. Once the vow is taken not to repeat that which is repentance for, it has to be observed forever. It is the sword of Damocles hanging over your head to fall on it the minute this vow is forgotten.

Shankara’s Commentary:

Now, as I am dying, let my Prana leave its confinement within this body and join the all-pervading godly form of Air, i.e., the Sutratman. The word ‘reach’ should be supplied to complete the sentence. The idea ‘Let my Linga Sarira or subtle body purified by knowledge and Karma ascend’ must be supplied in virtue of the fact of the speaker entreating a passage. Let this body given as an oblation to the fire be reduced to ashes. Om, according to the forms of worship being a pratika(substitute) of the nature of the True and called Agni is mentioned as the same as Brahman. ‘Krato,’ vocative case, meaning ‘O

mind whose characteristic is volition,' 'Remember' i.e., time has come for me to remember what I should. Remember all that I have till now thought of 'O Agni, remember what I have done' i.e., remember all Karma which I have done from childhood. The repetition of the same words 'Krito Sinara' &c., expresses solicitude.

CHAPTER 18

SLOKA 18

Sanskrit Sloka

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

Meaning in Tamil:

அழல் தெய்வமே ! புரிவினை யாவுமறிந்திட்டு - யாம்

நல்வினைப் பயனை துய்த்திட நல்வழியே நடத்திடு

உள் உறை தீவினை வஞ்சம்தனை விடுத்திடு

அளித்திட்டேன் பக்தியுடன எம் வணங்குதலை

ஓம் அசஞ்சல அமைதி அமைதி அமைதி

English Transliteration

agne naya supathā rāye asmānviśvāni deva vayunāni vidvān |

yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṃ te nama uktiṃ vidhema || 18 ||

Meaning of the Sanskrit Words

अग्ने - agne (m. voc. sing. agni): O Agni.

नय - naya (2nd sing. impv. √nī): lead!10

सुपथा - supathā (m. ins. sing. supathin): with/by a good path.11

राये - rāye (m. dat. sing. rai): property, possessions, wealth.

अस्मान्विश्वानि = अस्मान् + विश्वानि = asmān (acc. pl. pron. asmad): us. + viśvāni (n. nom./acc./voc. pl. viśva): all, every; whole, entire; all-pervading, omnipresent.

देव - deva (mn. voc. sing. deva): O deity!

वयुनानि - vayunāni (n. nom./acc./voc. pl. vayuna): waving, agitated, restless (ones); paths, ways.

विद्वान् - vidvān (m. nom. sing. vidvas; the pf. act. p. √vid): knowing, understanding, wise; having known, having understood, having wist.

युयोध्यस्मज्जुहुराणमेनो = युयुधि +अस्मत् + जुहुराणम् + एनः = yuyudhi (2nd impv. sing. P. √yu): separate! drive away! ward off! + asmat (abl. pl. pron. asmad): from us. juhurāṇam (n. acc. sing + juhurāṇa; the pf. act. p. Ā. √hvar, cf. √hvṛ): gone astray, stumbled, gone crookedly + enaḥ (n. acc. sing. enas): mischief, crime, sin, fault; evil, unhappiness, misfortune, calamity; censure, blame.

भूयिष्ठां - bhuȳ iṣṭhām (f. acc. sing. bhūyiṣṭha; from √bhū iyas12): most abundant, the most important; much.

ते - te (dat./gen. sing. pron. yuṣmad): for/of you.

नम उक्तिं - namauktim (f. acc. sing. namaukti; from namas ukti): homage, veneration.

विधेम - vidhema (1st pl. opt. P. √vidh): we should/might/may/might worship, offer.

Understanding the Sloka:

O Agni, lead us by the good path to the enjoyment of the fruits of our deeds, knowing O God, all our deeds. Remove the sin of deceit from within us. We offer thee many prostrations by word of mouth. (18).

Adi Sankara

He requests passage again by another mantra. Naya means ‘lead.’ ‘Supatha’ means ‘by good path.’ The attribute in Supatha is used for the purpose of avoiding the southern route. The suppliant seems to say “I have been afflicted by going to and for, by the southern route by which one goes only to return. I therefore entreat you to take me by the good road through which there is no going and returning.” ‘Raye’ means ‘to wealth; i.e., to the enjoyment of the fruits of our Karma.’ ‘Asman means ‘us,’ possessed of the fruits of the virtue aforesaid. ‘Visvani’ means ‘all.’ O God, ‘Vayunani’ means ‘deeds or knowledge.’ ‘Vidvan’ means ‘Knowing.’ Besides do this: ‘Yuyodhi’ means ‘destroy.’ ‘Asmat’ means ‘from us.’ ‘Juhuranam’ means ‘consisting in deceit.’ ‘Enah’ means ‘sin.’ ‘The meaning is: —Thus purified they could attain what they wish for. “But we are now unable to do you active service. We have to content ourselves by offering you many prostrations.”

Swami Krishnanada:

“O, Lord of Fire, take me (who am on my death-bed) through the correct path.

You are the all-knowing Lord. Forgive me all my sips. Not only forgive, but also burn up and destroy all my sins. Do but that which is for my good. Salutations to thee by crores and crores. Burn up all my sins committed unknowingly and, in my ignorance,” By these prayers the jīva asks to be led by the sun to īśvara, the Absolute.

Because the jīva attains to the sattā of īśvara this upanisad goes by the name Isavasya Upanisad. The Upanisad ends with the same mantra with which it starts, the meaning of which has already been explained.

SUMMARY

SLOKA NO	DETAILS/FOCUS
1	Ishvara Is Karanam. - World is Karyam. - Renounce Dvaita Darsanam. - Hold to Ishvara Drishti, drop Jiva Drishti is Moksha, Immortality. - I am part of Ishvara.
2	2 Life styles - Karma Yoga : Pancha Maha Yagya, Sarvam Ishvara Mayam. - Jnana Yoga : Sarvam Atma Mayam.
3	Those seeking pleasures, sense objects are in total ignorance. - Self ignorance criticised.
4	Atma is : - Ekam (bodies Many) - All pervading – Sarvagatam - Aprameyam – (Sense organs can't catch Atma) - Nondifferent from Ishvara
5	Atma is all pervading and doesn't move. - Its reflection in Body and Mind moves. - Atma is me, not far or near. No distance. - Atma is inside outside, everywhere. No limitation spacewise.
6	Atma is Karanam, Adharam, Antaryami. - World is Karyam. - Atma in the content, essence, Antaryami of world. - Atma is both material cause and intelligent cause of the world. - World = Atma - Wave = Water - See all existence in the self. - Self is controller of Universe.

7	Atma is everything and everything in Atma, Advaitam. - No world separate from Ishvara. - Only Conciousness exists. - No grief, sorrow, delusion, hatred for one with Ishvara Drishti.
8	Nature of Atma Individual Level : a) Shukram : - Self evident. - Uses 3 windows. Sthula, Sukshma, Karana windows for experiences. b) Akayam : - No Sukshma Shariram. c) Asanaviranam : - No Sthula Shariram. d) Shuddham : - No Karana Shariram e) Aprameyam : - Subject not available for objectification. f) Apapa Viddham : - No Punya Papam. - No Birth, Death. Samashti Level : g) Kavihi : - Lord of all minds, Ishvara. - One Atma with 2 Dresses. h) Paribhu : - Transcendental, Karanam. i) Svayambu : - Exists by itself, eternal. j) Paryagaat : - All pervading. k) Arthan Vyadat : - Allocates duties to Devatas.
9	- Avidya – Rituals criticised. - Vidya - Upasana Criticised. - Both give only better Lokas.
10	Avidya – Karma Yoga gives material prosperity. - Vidya – gives Siddhis. - Both Impermanent.

11	Practice Karma Yoga / Upasana Yoga : - Upasana Yoga – Lord in my heart. - Karma Yoga – Nishkama Karma without Ahamkara.
12	Asambuti : - Samashti Karana Prapancha Upasana. Sambuti : - Samshti Sukshma Prapancha Upasana. - Gets mystical powers of Ishvara. - Both condemned, Nirguna Upasakas are best.
13	Sambava : - Worship Manifest. - Karana Prapancha Upasakas. - Merge with Maya and born in next Srishti. Asambava : - Worship Unmanifest. - Hiranyagarbha, go to Brahmaloka through Krishna Gathi and Return.
14	- Worship both Saguna and Nirguna together. - Sambutim – Worship personal God. - Vinasha – Worship Unamnifest – Hiranyagarbha
15	Prayer to Lord Sun to remove his Golden Disc to see the Devata behind.
16	Withdraw your rays, so that I can look at you
17	Let my 3 Sharirams merge with 3 Prapanchas. - Let me merge with you.
18	Agni is witness to all our Rituals and Puja. - Prayer to Lord Agni to lead us through Shukla Gathi to freedom.

The principle this Upanishad follows throughout is the uncompromising reconciliation of uncompromising extremes. Later thought took one series of terms —the World, Enjoyment, Action, the Many, Birth, the Ignorance,—and gave them a more and more secondary position, exalting the opposite series, God, Renunciation, Quietism, the One, Cessation of Birth, the Knowledge, until this trend of thought culminated in Illusionism and the idea of existence in the world as a snare and a meaningless burden imposed inexplicably on the soul by itself, which must be cast aside as soon as possible. It ended in a violent cutting of the knot of the great enigma. This Upanishad tries instead

to get hold of the extreme ends of the knots, disengage and place them alongside of each other in a release that will be at the same time a right placing and relation. It will not qualify or subordinate unduly any of the extremes, although it recognizes a dependence of one on the other. Renunciation is to go to the extreme, but also enjoyment is to be equally integral; Action has to be complete and ungrudging, but also freedom of the soul from its works must be absolute; Unity utter and absolute is the goal, but this absoluteness has to be brought to its highest term by including in it the whole infinite multiplicity of things. The pairs of opposites successively taken up by the Upanishad and resolved are, in the order of their succession:

1. The Conscious Lord and phenomenal Nature.
2. Renunciation and Enjoyment.
3. Action in Nature and Freedom in the Soul.
4. The One stable Brahman and the multiple Movement.
5. Being and Becoming.
6. The Active Lord and the indifferent Akshara Brahman.
7. Vidya and Avidya.
8. Birth and Non-Birth.
9. Works and Knowledge.

These discords are thus successively resolved:

GOD AND NATURE

1. Phenomenal Nature is a movement of the conscious Lord. The object of the movement is to create forms of His consciousness in motion in which He as the one Soul in many bodies can take up his habitation and enjoy the multiplicity and the movement with all their relations. The Bhagwad Gita reinforces this thought.

ENJOYMENT AND RENUNCIATION

2. Real integral enjoyment of all this movement and multiplicity in its truth and in its infinity depends upon an absolute renunciation; but the

renunciation intended is an absolute renunciation of the principle of desire founded on the principle of egoism and not a renunciation of world-existence. This again is the central standpoint of the Gita, which, however, admits also the renunciation of world-existence. The general trend of Vedantic thought would accept the renunciation of desire and egoism as the essential but would hold that renunciation of egoism means the renunciation of all world-existence, for it sees desire and not Ananda as the cause of world-existence. This solution depends on the idea that desire is only an egoistic and vital deformation of the divine Ananda or delight of being from which the world is born; by extirpation of ego and desire Ananda again becomes the conscious principle of existence. This substitution is the essence of the change from life in death to life in immortality. The enjoyment of the infinite delight of existence free from ego, founded on oneness of all in the Lord, is what is meant by the enjoyment of Immortality.

ACTION AND FREEDOM

3. Actions are not inconsistent with the soul's freedom. Man is not bound by works, but only seems to be bound. He has to recover the consciousness of his inalienable freedom by recovering the consciousness of unity in the Lord, unity in himself, unity with all existence. This done, life and works can and should be accepted in their fullness; for the manifestation of the Lord in life and works is the law of our being and the object of our world-existence.

THE QUIESCENCE AND THE MOVEMENT

4. What then of the Quiescence of the Supreme Being and how is persistence in the Movement compatible with that Quiescence which is generally recognised as an essential condition of the supreme Bliss? The Quiescence and the Movement are equally one Brahman and the distinction drawn between them is only a phenomenon of our consciousness. So, it is with the idea of space and time, the far and the near, the subjective and the objective, internal and external, myself and others, one and many. Brahman, the real existence, is all these things to our consciousness, but in itself ineffably superior to all such practical distinctions. The Movement is a phenomenon of the Quiescence, the Quiescence itself may be conceived as a Movement too rapid for the gods, that is to say, for our various functions of consciousness to follow in its real nature. But it is no formal, material, spatial, temporal movement, only a movement in consciousness. Knowledge sees it

all as one, Ignorance divides and creates oppositions where there is no opposition but simply relations of one consciousness in itself. The ego in the body says, “I am within, all else is outside; and in what is outside, this is near to me in Time and Space, that is far.” All this is true in present relation; but in essence it is all one indivisible movement of Brahman which is not material movement but a way of seeing things in the one consciousness.

BEING AND BECOMING

5. Everything depends on what we see, how we look at existence in our soul’s view of things. Being and Becoming, One and Many are both true and are both the same thing: Being is one, Becomings are many; but this simply means that all Becomings are one Being who places Himself variously in the phenomenal movement of His consciousness. We have to see the One Being, but we have not to cease to see the many Becomings, for they exist and are included in Brahman’s view of Himself. Only, we must see with knowledge and not with ignorance. We have to realise our true self as the one unchangeable, indivisible Brahman. We have to see all becomings as developments of the movement in our true self and this self as one inhabiting all bodies and not our body only. We have to be consciously, in our relations with this world, what we really are,—this one self-becoming everything that we observe. All the movement, all energies, all forms, all happenings we must see as those of our one and real self in many existences, as the play of the Will and Knowledge and Delight of the Lord in His world-existence. We shall then be delivered from egoism and desire and the sense of separate existence and therefore from all grief and delusion and shrinking; for all grief is born of the shrinking of the ego from the contacts of existence, its sense of fear, weakness, want, dislike, etc.; and this is born from the delusion of separate existence, the sense of being my separate ego exposed to all these contacts of so much that is not myself. Get rid of this, see oneness everywhere, be the One manifesting Himself in all creatures; ego will disappear; desire born of the sense of not being this, not having that, will disappear; the free inalienable delight of the One in His own existence will take the place of desire and its satisfactions and dissatisfactions. In the ordinary view all this would be admitted, but the practical possibility of maintaining

this state of consciousness and birth in the world together would be doubted Immortality will be yours, death born of division will be overcome.

THE ACTIVE AND INACTIVE BRAHMAN

6. The Inactive and the Active Brahman are simply two aspects of the one Self, the one Brahman, who is the Lord. It is He who has gone abroad in the movement. He maintains Himself free from all modifications in His inactive existence. The inaction is the basis of the action and exists in the action; it is His freedom from all He does and becomes and in all He does and becomes. These are the positive and negative poles of one indivisible consciousness. We embrace both in one quiescence and one movement, inseparable from each other, dependent on each other. The quiescence exists relatively to the movement, the movement to the quiescence. He is beyond both. This is a different point of view from that of the identity of the Movement and Quiescence which are one in reality; it expresses rather their relation in our consciousness once they are admitted as a practical necessity of that consciousness. It is obvious that we also by becoming one with the Lord would share in this biune conscious existence. In the ordinary view the Jiva cannot exist in both at the same time; his dissolution is into the Quiescence and not into unity with the Lord in the action and inaction.

VIDYA AND AVIDYA

7. The knowledge of the One and the knowledge of the Many are a result of the movement of the one consciousness, which sees all things as One in their truth-Idea but differentiates them in their mentality and formal becoming. If the mind (Manishi) absorbs itself in God as the formal becoming (Paribhu) and separates itself from God in the true Idea (Kavi), then it loses Vidya, the knowledge of the One, and has only the knowledge of the Many which becomes no longer knowledge at all but ignorance, Avidya. This is the cause of the separate ego-sense. Avidya is accepted by the Lord in the Mind (Manishi) in order to develop individual relations to their utmost in all the possibilities of division and its consequences and then through these individual relations to come back individually to the knowledge of the One in all. That knowledge has remained all along unabrogated in the consciousness of the true seer or Kavi. This seer in ourselves stands back from the mental thinker; the latter, thus separated, has to conquer death and division by a developing experience as the individual Inhabitant and finally to

recover by the reunited knowledge of the One and the Many the state of Immortality. This is our proper course and not either to devote ourselves exclusively to the life of Avidya or to reject it entirely for motionless absorption in the One.

BIRTH AND NON-BIRTH

8. The reason for this double movement of the Thinker is that we are intended to realise immortality in the Birth. The self is uniform and undying and in itself always possesses immortality. It does not need to descend into Avidya and Birth to get that immortality of Non-Birth; for it possesses it always. It descends in order to realise and possess it as the individual Brahman in the play of world-existence. It accepts Birth and Death, assumes the ego and then dissolving the ego by the recovery of unity realises itself as the Lord, the One, and Birth as only a becoming of the Lord in mental and formal being; this becoming is now governed by the true sight of the Seer and, once this is done, becoming is no longer inconsistent with Being, birth becomes a means and not an obstacle to the enjoyment of immortality by the lord of this formal habitation. This is the stumbling-block to the ordinary philosophies which are impregnated with the idea of the illusoriness of the world, even when they do not go the whole way with The Mayavada. Birth, they would say, is a play of ignorance, it cannot subsist along with entire knowledge.This is our proper course and not to remain forever in the chain of birth and death, nor to flee from birth into a pure non-becoming. The bondage does not consist in the physical act of becoming, but in the persistence of the ignorant sense of the separate ego. The Mind creates the chain and not the body.

WORKS AND KNOWLEDGE

9. The opposition between works and knowledge exists as long as works and knowledge are only of the egoistic mental character. Mental knowledge is not true knowledge; true knowledge is that which is based on the true sight, the sight of the Seer, of Surya, of the Kavi. Mental thought is not knowledge, it is a golden lid placed over the face of the Truth, the Sight, the divine Ideation, the Truth-Consciousness. When that is removed, sight replaces mental thought, the all-embracing truth-ideation, Mahas, Veda, Drishti, replaces the fragmentary mental activity. True Buddhi (Vijnana) emerges from the dissipated action of the Buddhi which is all that is possible on the

basis of the sense mind, the Manas. Vijnana leads us to pure knowledge (Jnana), pure consciousness (Chit). There we realise our entire identity with the Lord in all at the very roots of our being. But in Chit, Will and Seeing are one. Therefore, in Vijnana or truth-ideation also which comes luminously out of Chit, Will and Sight are combined and no longer as in the mind separated from each other. Therefore, when we have the sight and live in the truth-consciousness, our will becomes the spontaneous law of the truth in us and, knowing all its acts and their sense and objective, leads straight to the human goal, which was always the enjoyment of the Ananda, the Lord's delight in self-being, the state of Immortality. In our acts also we become one with all beings and our life grows into a representation of oneness,

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